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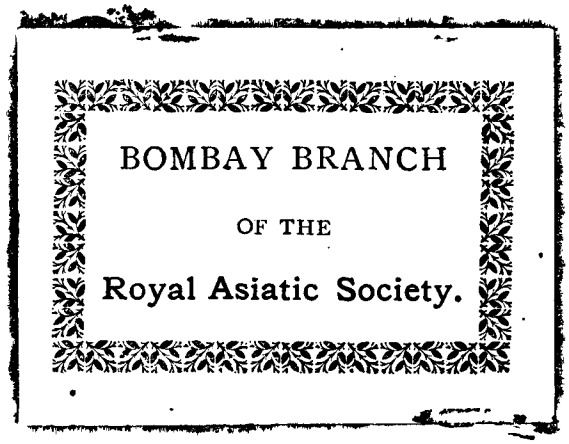

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A

DICTIONARY

OF THE

RELIGIOUS CEREMONIES

OF THE

EASTERN NATIONS;

WITH HISTORICAL AND CRITICAL OBSERVATIONS;

SOME ACCOUNT OF THEIR LEARNED MEN;

AND

SITUATIONS OF THE MOST REMARKABLE PLACES

IN ASIA.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

ALSO AN

INDEX, in *English*, *Arabick*, and *Persian*, serving to ascertain the Etymology, and correct vulgar Errors in the Orthography of Eastern Names.

TO WHICH IS ADDED,

A MEDICAL VOCABULARY.

By Francis Gladwin Esqr

CALCUTTA:

PRINTED BY WILLIAM MACKAY.

M,DCC,LXXXVII.

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ADVERTISEMENT.

THE following Sheets are only part of a work in which it was intended to have given not merely the names of places, but full geographical deſcriptions, together with a complete Syſtem of Aſiatick Hiſtory, had not the occurrence of unforeſeen events obliged the Editor to abridge his labours, and commit them to the preſs under the preſent limited form. He, however, flatters himſelf, that the publication even in its preſent ſtate, will be found more uſeful than any thing of the kind that has yet appeared in Engliſh.

D'Herbelot's Bibliotheque Orientale, with ſome alterations, has furniſhed many materials, and his defects have been ſupplied from the following works.

Sale's Koran.
Ricaut's Hiſtory of the Othman Empire.
Quiclet's Voyage de Conſtantinople.
Mr. Le Fevre's Theatre of Turkey.
Religious Ceremonies of all Nations.
Hyde's Relg. vet. Pers.
Maundrell's Journey from Aleppo to Jeruſalem.
Du Halde's Hiſtory of China.
Le Comte's Memoirs of China.
Kircher's China Illuſtrata.
Kempfer's Hiſtory of Japan.
Embaſſies of the Dutch to Japan.
T. Tiſſaneer's deſcription of Tonquin.

Knox's

Knox's Hiſtory of Ceylon.
Sir William Jones's Nadir Shah, and Eſſays.
Dow's Hiſtory of Hindoſtan.
Fraſer's Nadir Shah.
Thevenot.
Chardin.
Bernier.
Tavernier.
Baldæus.

For the ſake of the Engliſh reader, who has no knowledge of the Eaſtern languages, it has been thought beſt to preſerve the orthography that has obtained throughout Europe for ſome centuries; and to aſſiſt the Orientaliſt in his philological and critical reſearches, by adding the original Arabick and Perſian in the Index.

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EASTERN NATIONS.

AB *(Ar.)* Father, and metaphorically the maſter, the poſſeſſor, and the inventor of any thing. The nominative is *Abu*, the accuſative *Aba*, and the other caſes *Abi*. An attention to theſe variations will greatly facilitate the explanation of many Arabian names.

AB *(Syr.)* The name of the laſt ſummer-month in the Syriac kalendar. As the eaſtern Arabians, Perſians, and Turks, whoſe vulgar year is purely lunar, make uſe, nevertheleſs, in their aſtronomical calculations of the ſolar year, they have recourſe to the Syriac kalendar, and borrow the names of its months. Obſerve that they call this Syriac kalendar *Rumi*, i. e. *Greek*, becauſe it was formerly peculiar to the Greeks of Syria, whom the chronologiſts call Syro-Macedonians. The firſt day of this month is called *Saum Miriam*, i. e. *the faſt of our lady*, becauſe the Chriſtians of the eaſt faſt from this day to the fifteenth, which they call *Fithr-Miriam*, i. e. *the ceſſation of the faſt of our lady*. The ſixth day of the ſame month is called *Tejialla*, i. e. *glorification*, or, as we call it, *our Lord's tranſfiguration;* and the twenty-ninth bears the name of *Mektal Yahia*, or, *the beheading of John the Baptiſt*.

AB *(Perſ.)* Signifies water, fountain, and river. This word is joined to many names, ſometimes prefixed, and ſometimes placed at the end. Thus *Abamu* is the river *Oxus*, or *Bactrus*, called alſo *Abiamu* and *Nilab*.

ABBA or ANBA *(Syr.)* Signifies father, and is the title which the Churches of thoſe countries give their biſhops; and as the biſhops themſelves gave this title to their patriarch, the people began to give the title of Baba or Papa, i. e. *Great Father*, to the patriarch of Alexandria, who was the firſt of the patriarchs who bore that name. This name in ſcripture is applied to God.

ABAD *(Perſ.)* A building, houſe, dwelling,

ing, &c. It enters into the compoſition of of many cities and celebrated places, as *Ahmedabad*, *Firozabad*, &c.

ABADAN, a city of Babylonian Irak, ſituated on the Perſian gulph at the mouth of the Tigris, a day and an half's journey from Baſra.

ABARA, a town in the Greater Armenia, under the dominion of the Turks: it is often the reſidence of the Archbiſhop of Nakſivan, from which place it is twenty miles north. Long. 46. 25. Lat. 39. 45.

ABARANER, a town of Aſia, in Grand Armenia, belonging to the Turks. It is ſeated on the river Alinjena, twenty miles north of of Nakſivan. Long. 46. 30. Lat. 39. 50.

ABBAS, the ſon of Abdalmothleb, and uncle of Mohammed, at firſt raiſed war againſt his nephew, as an impoſtor; but being vanquiſhed, and taken priſoner by Mohammed at the battle of Bedr, in the 2d year of the Hegira, he was ſet at a very great ranſom, whereupon he complained to Mohammed, and ſaid it would diſhonour their family to reduce him to poverty. Mohammed, who knew he had great ſums of money concealed, replied, "What are "become of the bags of gold you gave "your mother to keep for you, the day "you came from Mecca?" Upon which Abbas began to have a better opinion of his nephew, and not only paid the ranſom, but embraced the new religion. After this he became one of Mohammed's principal Captains, and ſaved Mohammed's life at the battle of Hanian. Abbas was very learned in the Mohammedan Law. He was ever held in high veneration among the Mohammedans; and the Khalifs Omar and Othman never came into his preſence on horſeback, but they alighted to ſalute him. He died in the 23d of the Hegira; and a hundred years after his death, Abul Abbas, ſurnamed Saffah, one of his grandſons, was proclaimed Khalif, and began the Dynaſty of the Abaſſides, who poſſeſſed the Khalifat for the ſpace of 524 years. Ebn Abbas Abdullah, his grandſon, was among the number of thoſe whom the Mohammedan doctors ſtile *Sahabah*, or the *companions* of their prophet; and his authority is of the greateſt weight in all matters of tradition. He had the title of *Terjuman al Koran*, or *Interpreter of the Koran*, from its being pretended, that the angel Gabriel revealed to him the myſteries of that book when he was only ten years of age. He died in the 68th year of the Hegira.

ABASCIA, or ABCAS, a country in Aſia, tributary to the Turks, ſituated on the coaſt of the Black Sea. The people are poor, thieviſh, and treacherous, inſomuch that there is no trading with them, without the utmoſt caution. Their commodities are furs, buck and tyger ſkins, linen yarn, box-wood, and bees wax; but their greateſt traffick is in ſelling their own children, and even one another, to the Turks; inſomuch that they live in perpetual diſtruſt: they are deſtitute of many neceſſaries of life, and have nothing among them that can be called a town, though we find Anacopia, Dandar, and Czekorni mentioned in the maps. They have the name of Chriſtians, but have nothing left but the name, any more than the Mingrelians, their northern neighbours. The men are robuſt and active, and the women are fair and beautiful, on which account the Turks have a great value for the female ſlaves, which they purchaſe from among them. Their cuſtoms are much the ſame as thoſe of the Mingrelians. —— Longitude from 39, to 43. E. Lat. from 43, to 45.

ABBASSA, the ſiſter of the Khalif Harun al Raſhid. Her brother married her to Jafier, his favourite, on the hard condition that they ſhould not bed together; but

but their reciprocal paſſion making them diſregard the condition, ſhe had a ſon, who was privately ſent to Mecca to be nurſed. Raſhid hearing of this was extremely exaſperated; and according to ſome Authors, cauſed Jiafer to be beheaded, and Abaſſa to be confined in a dungeon for the reſt of her life. She is ſaid to have poſſeſſed a great ſhare of wit, and to have written good verſes.

ABDAL, an enthuſiaſt, pretending to inſpiration. The Perſians call theſe enthuſiaſts *Devaneh Khoda*. There are many of them amongſt the Mohammedans and Indians, who are eſteemed as ſaints by the common people.

ABDALAZEEZ, ſon of Omar, the ſecond of the Dynaſty of the Ommaides; but he did not ſucceed his father in the Khalifat. The Mohammedans conſider him as a great lawyer.

ABDALCADER, ſurnamed Ghilany, becauſe a native of the province of Ghilan in Perſia, was a Sheikh or doctor, and highly eſteemed by the Mohammedans for the ſanctity of his life.

ABDALCAHER, a celebrated grammarian, and author of a book intitled Aouamel. It was printed at Rome, with a Latin tranſlation, under the title of *Centum Regentes*, or *the hundred governing Arabic particles*. He alſo made an abridgment of an Arabic dictionary of Giauhary, which he called *Mookhtar al Sehah*. Both theſe books are in the royal library at Paris, the firſt No. 1086, the ſecond No. 1088.

ABDALLA, ſurnamed *Al Hafiz*, famous for a retentive memory, which he was ſaid to have acquired from drinking, with great devotion, the water of the well at Mecca, called Zemzem.

ABDALLA, ſon of Abdalmothleb, was father of Mohammed.

ABDALLA, the ſon of Ali, the huſband of Fatima, the daughter of Mohammed. He was uncle to the two firſt Khalifs of the Abbaſſides, i. e. Saffah and Almanſor, and ſecured the firſt in the empire. At the death of Saffah, he took arms, and cauſed himſelf to be proclaimed Khalif. But he did not long enjoy this dignity; for being defeated in battle by the general of Almanſor's army, he was impriſoned in a houſe which ſoon fell and involved him in its ruins.

ABDALLA, ſon of Yeaſſin, chief doctor of the Almoravides, or Marabouths, was a native of Cairoun, in Africa. It was he, who condemned to death Giauher Gedali, prince of the Marabouths, for having acted contrary to a law that he had himſelf made. *Vide* Molathemin and Morabethin.

ABDALLA, the ſon of Ibrahim, and great-grandſon of Tamerlane. Upon his father's death, in A. D. 1481, he became poſſeſſed of the ſovereignty of Fars, or Perſia, properly ſo called; but four years after was diſpoſſeſſed by his couſin-german, and obliged to fly to his uncle Ulugh Beg, who then reigned in Tranſoxania, and gave him his daughter in marriage. Ulugh Beg having been killed in a battle, fought againſt his ſon Abdallathif, and the latter not enjoying the ſucceſs of his parricide above ſix months, Abdalla, as ſon-in-law to Ulugh Beg, took poſſeſſion of his dominions: but Abuſaid, his couſin-german, who reigned in Khoraſan, declared war againſt him, and defeated him in a pitched battle, in which he periſhed.

ABDALLA, the ſon of Yezid, a famous lawyer among the Mohammedans. He was the diſciple of Abu Hereira and Abu Abbas, companions of Mohammed; he lived till the 100dth year of the Hegira. He is noted for ſaying, That a wife doctor ought to leave his diſciples and ſucceſſors, for an inheritance, a view of his own ignorance in many parts of the law; and that he ought not to bluſh to ſay often *La adri*, i. e. "I do not know."

ABDALLA, ſon of Moavie, grandſon of Jaafer, the brother of Ali. Thinking he had a right to the Khalifat, on account of

his proximity to the family of Ali, and finding the people were diſguſted with the government in the hands of the Abbaſides, and being ſupported by a ſtrong party in the city of Cufa, he proclaimed himſelf Khalif; but he was ſoon driven from thence by thoſe who commanded on the part of Mervan the ſecond; he then fled into the province of Khoraſan, where Abumoſlem ordered him to be aſſaſſinated.

ABDALLA, ſon of Omar, one of the moſt learned Arabians among the cotemporaries of Mohammed, and therefore dignified with the name of *Sabaha*, i. e. *a companion*. He is famous for his liberality, having given at one charity above 30,000 drachms, i. e. 500 l. and generouſly made free above 100 of his ſlaves. He died in the 73d year of the Hegira.

ABDALLA, ſon of Ravend, was the founder of an impious ſect, who were called after him the Ravendites, during the Khalifat of Almanſor the Abbaſſides.

ABDALLA, ſon of Saba, carried his reſpect for Ali to adoration. He was nevertheleſs ſuſpected of Judaiſm; ſo that he was equally abhorred by the Sunnites and Sheeites.

ABDALLA, ſon of Salam. Author of the queſtions which Mohammed was aſked on the ſubject of his prophecy. He is alſo author of a work intitled *Odhmat al Marcul an Daniat al Nabi*, and which is to be found in the royal library at Paris, No. 410.

ABDALLA, ſon of Zobair. After the battle of Kerbela, in which Huſſein the ſon of Ali was ſlain, the inhabitants of Mecca and Medina made an inſurrection againſt Yezid, the ſecond Khalif of the race of the Ommiades, and proclaimed this Abdalla a deſcendant of Ali, Khalif of the Muſſulmans. Yezid receiving news of this revolt, ſent one of his heralds to Mecca, with a collar or yoke of ſilver, ordering him to tell Abdalla, in his name, that if he would ſubmit himſelf to him, and wear that yoke, he would let him live peaceably at Mecca; but if he refuſed to acknowledge him for Khalif, he would come and put that collar about his neck and drag him to Damaſcus. Abdalla refuſing to accept of theſe terms, Yezid took and pillaged Medina, and then beſieged Mecca, where Abdalla had fortified himſelf: but Yezid dying during the ſiege, the army drew off, and Abdalla remained peaceable poſſeſſor of the Khalifat, and his ſovereignty was knowledged by all the provinces of the empire, except thoſe of Syria and Paleſtine, which ſubmitted to Moavie the ſon of Yezid. He enjoyed this dignity nine years; but at length the Khalif Abdalmalek, the ſon of Marvan, the ſucceſſor of Moavie, who then reigned in Syria, ſent Hegiage, his general, with an army, to form the ſiege of Mecca. Abdalla defended himſelf for ſeven months, and gave evident proofs of great courage, both in oppoſing the aſſaults of the enemy, and in enduring the utmoſt extremity of hunger, thirſt, and heat: but at length, during an aſſault, he was killed with a ſtone; upon which his head was cut off, and ſent to the Khalif Abdalmalek.—This Abdalla, though very valiant, was to the laſt degree covetous; ſo that it became a proverb among the Arabians, that "courage and liberality were ever united, except in the perſon of Abdalla, the ſon of Zobair."

ABDALMAAL, author of a Syſtem of Geography written in the Perſian language, and intitled *Maſſa hat al ardh*, or *the dimenſions of the earth*.

ABDALMALEK (Ben Saleh, Ben Abdalla, Ben Abbas), was related in blood to the Prophet Mohammed; and being inveſted by the Khalif Harun al Raſhid with the government of Egypt, that Khalif, when he ſent him thither, gave him the following inſtructions: "So behave thyſelf in thine office, as one who negotiates with God on "the behalf of his ſervants. A wiſe merchant, when he finds that no profit ariſes "from

" from his commerce, will withdraw his ca-
" pital in time. When thou art at the head
" of thy troops, never let them pillage the
" place where thou intendeſt to quarter;
" and in ſtratagems of war, ſeek rather to
" conceal thine own, than to diſcover thoſe
" of the enemy." He continued in his government till about An. Heg. 178; when Harun ſuſpecting that he was engaged in ſome cabals, in order to obtain the empire, threw him into priſon, where he remained till Harun's death; when his ſon Amin releaſed him, and inveſted him with the government of Syria.

ABDALMALEK, Ben Zohar, an eminent phyſician, commonly called by Europeans Avenzoar. See Avenzoar.

ABDALMOTHLEB, or Abdal Motaleb, the ſon of Haſhem, the father of Abdalla, and grandfather of Mohammed, was, it is ſaid, of ſuch wonderful beauty, that all women who ſaw him fell in love with him; which may have given occaſion to the ſtory of that prophetic light, which, according to the Arabians, ſhone on the foreheads of him, his anceſtors and deſcendants, it being certain that they were very handſome and graceful men. He died when Mohammed was only eight or nine years old, aged, according to ſome, an hundred and ten, and according to other writers an hundred and twenty.

ABDALRAHMAN' al Sofi, al Razi, is the name, quality, and the native country of an aſtronomer, born in the city of Rei.

ABDALSALAM a famous philoſopher and phyſician, who lived under the Khalifat of Naſſer. He died at Damaſcus, A. H. 847.

ABDALSAMAD, uncle of the two firſt Khalifs of the houſe of the Abbaſſides, died at a great age under the Khalifat of Harun al Raſhid, in the 185th year of the Hegira. It is ſaid of him that he never loſt a tooth, for both the upper and lower jaws were each of one ſingle piece.

ABDEST *(Perſ.)* Properly ſignifies water, that is uſed for waſhing the hands; but it is taken in a religious ſenſe, both by the Turks and Perſians for legal purification.

ABDUN, a territory of Candahar.

ABEILE, a river of Zagathai, a province of Great Tartary. It takes its ſource in the kingdom of Gete, and running towards the ſouth-weſt paſſes to Uſkunt, diſcharges itſelf in the Sihun or Iaxartes, with which it is loſt in the Caſpian Sea.

ABESKHOUN, *vide* Abſkoun.

ABEL, *vide* Habil and Cabil.

ABEN, *(vide Ebn)*. It is thus that the Arabian word *Ebn*, is pronounced by the Jews; it ſignifies ſon, and is joined to many proper names as *Aben Sona*, *Aben Zohar*. The Spaniards, and from them the other European nations, have changed *Aben* into *Aven*, as *Aven Sona*, *Aven Zohar*, &c.

ABEN EZRA (Abraham), a celebrated Rabi, born at Toledo in Spain, called by the Jews, the wiſe, great and admirable doctor, was a very able interpreter of the holy ſcriptures, and was well ſkilled in grammar, poetry, philoſophy, aſtronomy, and in medicine. He was alſo a perfect maſter of the Arabic. His principal work is commentaries on the Old Teſtament, which are much eſteemed: theſe are printed in Bomberg's and Buxtorf's Hebrew Bibles. His ſtyle is clear, elegant, conciſe, and much like that of the holy ſcriptures; he almoſt always adheres to the literal ſenſe, and every where gives proofs of his genius and good ſenſe: he, however, advances ſome erroneous ſentiments. The ſcarceſt of all his books is intitled *Jeſud Mora*, which is a theological work, intended as an exhortation to the ſtudy of the Talmud. He died in A. D. 1174, aged about ſeventy-five years.

ABERCOBAD, a city in the province of Arrajan, lying betwixt the diſtricts of Fars and Ahavaz.

ABERKOUH, a town in Chaldea, or Arabian Irak. Alſo another in the Perſian Irak, ſuppoſed to be the ancient Perſepolis.

ABESTA.

ABESTA *(Perſ.)* The name of a book, which the Perſian Magi aſcribe to the patriarch Abraham, whom they believe to be the ſame with Zerduſcht or Zoroaſter. This book is an explanation or comment on two other books, intitled Zend and Pazend. Theſe three volumes together comprehend the whole religion of the Magi or worſhippers of fire. The traditions of theſe Magi import, that Abraham read theſe books in the middle of the furnace, into which Nimrod had ordered him to be thrown.

ABEL, an ancient tribe of Arabs, of the number of thoſe whom they call loſt.

ABETIN or ABTIN, the father of Feridun, 7th king of Perſia of the Piſhdadian Dynaſty. He pretended that he derived his origin from Gemſhid king of Perſia of the ſame Dynaſty.

ABGARUS, his letter to Jeſus Chriſt. Abgarus was king of Edeſſa, a ſmall city, diſtant a day's journey from the Euphrates. It is pretended, upon the authority of Euſebius, that this prince being afflicted with a grievous diſtemper, and hearing of the miraculous cures preformed by Jeſus Chriſt, wrote a letter to him; in which he acknowledged him to be the ſon of God, beſeeching him to come and heal him, and offering to protect him in the city of Edeſſa, againſt the perſecutions of the Jews: that our Saviour returned him an anſwer, congratulating him upon his faith, and excuſing himſelf from coming to him, but promiſing, after his departure out of the world, to ſend one of his diſciples to heal him and convert his ſubjects. It is added, that, after the reſurrection of Chriſt, Thaddeus, one of the ſeventy diſciples went to Edeſſa, where he cured the king of his diſtemper, and converted his ſubjects to Chriſtianity. The eaſtern Chriſtians and Mohammedans ſay farther, that this prince received from Jeſus Chriſt, together with the anſwer to his letter, an handkerchief, with the impreſſion of our Lord's face on it.

The generality of the critics reject this whole ſtory, and look upon the letters as ſpurious, notwithſtanding that Euſebius affirms, that he himſelf tranſcribed them from the archives of Edeſſa, tranſlated from the Syriac into Greek. They object, 1. That there is no mention of this fact in the writings of the Evangeliſts. 2. That the letter to Abgarus congratulates him upon believing in Chriſt, without having ſeen him, plainly alluding to our Saviour's words to St. Thomas, after his reſurrection, *Bleſſed are thoſe, who have not ſeen me, and yet have believed.*

Our learned countryman, Dr. Cave, ſtands up for the genuineneſs of theſe letters. He thinks there is not the leaſt appearance of falſehood upon the face of them, and that the authority of Euſebius is a ſufficient proof, that they are authentic. He adds, that the teſtimony of Euſebius is confirmed by St. Ephrem, who was himſelf a Syrian, and, what is more, a Deacon of Edeſſa. The reaſon, he ſays, why the writers before Euſebius make no mention of theſe letters, is, becauſe the Greek Fathers being in general ignorant of the Syriac tongue, had no commerce with the Edeſſenes. To the firſt objection he replies, by citing St. John, who ſays, *Many other ſigns truly did Jeſus, which are not written in this book.* To the ſecond he anſwers, that our Saviour might allude to the general voice and language of the prophets, pointing out the obſtinacy of the Jews in rejecting Chriſt, though they had ſeen him, and the converſion of the Gentiles, though they had not ſeen him.

But the learned Du-Pin has advanced an argument againſt the authority of this ſtory, which ſeems unanſwerable; at leaſt I have not met with any ſolution of the difficulty. The converſion of the Edeſſenes, he ſays, according to Euſebius himſelf, upon whoſe authority the fact is built, happened, in the 430th year of the Edeſſenes, which falls in with the fifteenth year of the reign of Tiberius,

rius, in which the ancients believed that Jeſus Chriſt died and roſe again; according to which computation, it muſt have happened immediately after the reſurrection of our Saviour; and conſequently Abgarus, and his Gentile ſubjects, muſt have been converted before Cornelius the Centurion, in expreſs contradiction to *the Acts of the Apoſtles*, by which it appears that Cornelius was the firſt Gentile convert to Chriſtianity.

ABGOUN. *Vide* Abſkoun.

ABHER, a city in the Province of Jebel, or Perſian Irak. Lat. 36, 45. Long. 84, 30. with a ſmall river of the ſame name running through it.

ABHERAB, the above city, and which it is pretented was built by Dara, the ſon of Darab; the Darius Codomanus who was defeated by Alexander.

ABHI, one of the names given to the great river Amou, or Abiamou, which is the Oxus or Bactrus of the ancients.

ABIN, a caſtle, ſituated to the eaſtward of the city of Aden in Yemen, or Arabia Felix, twelve miles from the ſea ſhore. Its inhabitants are reputed to be great magicians.

ABIVERD or ABIURD, a city in the Province of Khoraſan in Perſia.

ABRAHAM BEN MEIR, commonly called Aben Ezra. See Aben Ezra.

ABRIZ, ſignifies in Perſian pure gold. The Greeks call it Abrizum. It alſo ſignifies in Perſian a veſſel for pouring out water.

ABRUZ, a mountain near Hamadan in Perſia. It is famous for a number of Pyrees.

ABSI. Thus are thoſe ſurnamed by the Arabians, who are of the tribe of Abs.

ABSKOUN, an Iſland in the Caſpian ſea, lying about three leagues from Aſterabad. It has a city and river of the ſame name.

ABTIN, the father of Feridun, king of Perſia.

ABU ALI, an excellent geometrician and a good poet, flouriſhed in Egypt, A.H. 530.

ABU ALI OMAR, the ableſt of all the Arabian grammarians.

ABU ALI, an excellent geometrician.

ABUBECRE SHASBANI, was a very valiant commander, born at a village called Shaſban in the Province of Mazanderan. He was one of the greateſt oppoſers of Tamerlane in his conqueſt of Aſia.

ABUCAIS, a mountain three miles diſtant from Mecca, where according to the Mohammedan tradition, Adam is interred.

ABU DAOUD, Soliman Ben Ocbah, tranſlator and commentator of Euclid in Arabic.

ABUDHAIR, the chief of the Karmathians, or Cannathians, under whom they profaned and laid waſte Mecca, plundered the pilgrims, and killed one thouſand ſeven hundred of them within the very walls of the Caaba, or holy houſe; they carried off the black ſtone out of the temple, which is there venerated as a preſent ſent from heaven; pulled down the gate of the temple, and filled the well Zemzem, one of the holieſt parts of that place, with dead bodies. To add to the affliction of the Muſſulmans, Abudhair ridiculed the Mohammedan religion in the moſt outrageous manner, and brought his horſe to the entrance of the Caaba, that he might lay his dung there: but theſe inſults and profanations did not diminiſh the veneration of the Muſſulmans for the temple of Mecca, who continued their annual pilgrimages to it. Abudhair died the peaceable poſſeſſor of large dominions in the year 953.

ABUGUR, a fort in Gujerat.

ABUKEER, or ABUKIR, an iſland formed by the Nile, near Alexandria, vulgarly called Biker.

ABUJEHEL, one of the greateſt enemies of Mohammed and his religion. In the chapter of the Koran, intitled *Anaam*, God ſays, *I will reſtore to life him that is dead.* The interpreters ſay, that this verſe was publiſhed on account of two Arabian idolaters, named *Abujehel* and *Omar*; for Mohammed one day ſeeing them together, begged of God,

God, that one of them might become a Muſſulman. Upon which Omar was enlightened, but Abujehel continued in the darkneſs of infidelity; the one was enlivened, the other remained dead. Joſeph, the ſon of Abdeleber, in his treatiſe, intitled *Hegiat al Megiales*, relates, that Mahommed one day being in a trance, found himſelf in Paradiſe, where he preſently ſaw a machine, very much uſed in the Levant, for the drawing water out of wells. Mohammed having demanded, to whom this machine belonged? he was anſwered, that it belonged to Abujehel. Mohammed, greatly ſurpriſed to hear this name, ſaid within himſelf, what has Abujehel to do with Paradiſe? Soon after this viſion, it happened that Acramas, the ſon of Abujehel, became a Muſſulman. Mohammed was overjoyed at it, and found it in the explication of his dream: for Abujehel was as it were the machine, which God had made uſe of, to draw up his ſon from the bottom of the well of infidelity, whilſt he himſelf lay plunged and buried in it. The Mohammedans, to ſhew their contempt of this perſonage, call the *Coloquintida*, which the Latins term *Cucumis Aſininus*, the melon, or cucumber of Abujehel.

ABU JIAFER AL HADDAD, and Abu Jiafer al Sofar. Two great teachers of the ſpiritual life; one was a lockſmith, and the other a braſier.

ABU HANIFAH, the moſt celebrated doctor of the Muſſulmans, and chief of the ſect of the Hanifites, was born at Cufa, a city of Chaldea; and though his ſect is the principal of the four which they now indifferently follow, he was ill uſed during his life time, and died in the priſon at Bagdad, in the hundred and fiftieth year of the Hegira. It is remarkable, that a magnificent monument was built for him in the laſt-mentioned city, three hundred and thirty-five years after his death. His principal works are the *Maſſuad*, i. e. *the Foundation* or *Support*, wherein he eſtabliſhed all the points of the Muſſulman faith, by the authority of the Koran: a treatiſe intitled *Filkelam*, or *Scholaſtic Divinity*; and a catechiſm called *Mollem*, i.e. *the Inſtructor*. Huſſein Vaez relates an amazing inſtance of Abu Hanifah's calm and forgiving temper. This doctor, ſays he, having undeſervedly received a malicious and violent blow on the face, ſpoke thus to him that ſtruck him: "I could return thee injury "for the injury thou haſt done me, but I "will not; I could inform againſt thee to "the Khalif, but I will not be an informer: "I could in my prayers and addreſſes to "God, repreſent the umbrage done me, "but I will forbear to do it. In fine I "could in the day of judgement deſire God "to revenge it, but far be it from me. Nay, "ſhould that terrible day arrive this very "moment, and could my interceſſion then "prevail, I would not deſire to enter Paradiſe without thee.

ABU HATEM ſurnamed Al Aſſam, or the Deaf, was a doctor amongſt the Mohammedans much eſteemed for his piety and doctrine. He was a native of Balkh in Khoraſan, where he died in the 237th year of the Hegira.

ABUKIR, an iſland formed by the Nile near Alexandria, now vulgarly called Biker.

ABUTEEJ, a city of Egpyt. Its territory produces abundance of black poppies, from which the beſt opium is made.

ABU YAHIA, (*Arab*). The ancient name of the angel of death, which the Arabians now call *Azrail* and the Perſians *Mordad*. Both believe, as well as ſeveral Rabbins, that he is commiſſioned by God to ſeparate ſouls from their bodies. See Angel.

ABU YEZID MEKTEBDAR, ſecretary of ſtate in Egypt, rebelled againſt Caiem, ſecond Khalif of the race of the Fathemites. He was not puniſhed for his rebellion till Iſmael Almanſor ſucceeded his father, and

and defeated him, and confined him in an iron cage where he ended his days.

ABU ABDALLAH. There are three Mohammedan ſaints of this name, whoſe lives are written by Abu Jafie. The firſt ſurnamed Coraiſhi, becauſe he was a native of Mecca, and of the family of the Coraiſhites. The ſecond bore the ſurname of Eſcander, or Alexander; and the third that of Giouaheri.

ABU AHMED BEN CASSEM, was born in the city of Amaſia in Natolia. In A. H. 888, he explained publicly the book written by his father Ahmed Ben Abdallah al Crimi on the fundamental points of Muſſulmaniſm.

ABU ISHAK AL FARSI is the ſame as Ibrahim Ebn Almeſkin, one of the principal officers at the Court of the King of Khoraſan, and who was ſent as ambaſſador to China.

ABU ISHAK AL KARZOUNI, a Mohammedan ſaint, who they ſay lighted a lamp in the moſque of the college called Takht Seraj, and which had continued burning till the time of Ben Coſſim, or four hundred years.

ABU MOSLEM, or MESLEM, a great general, to whom the Abbaſſides entirely owed their elevation to the Khalifat, for which he is commonly ſurnamed *Saheb al Daouat*, or *the Author of the vocation of the Abbaſſides*. He took his origin, as Isfahani, a Perſian hiſtorian, relates, from Hamzah, who pretended to deſcend from Gudaz, ſon of Gerſhaſf, one of the ancient Kings of Perſia. For his good conduct and bravery, he occupied the firſt poſts in the ſervice of the Ommiades. He was governor of Khoraſan, A. H. 129, or A. D. 746, when he proclaimed the Abbaſſides the lawful heirs of the Khalifat. He was maſſacred in his apartment at the Court of the Khalif Almanſor (this prince having a great hatred againſt him), in the 137th year of the Hegira, or A. D. 754.

ABU NOWAS, a celebrated Arabian poet, born in the city of Baſra, in the 145th year of the Hegira. The Khalif Harun al Raſhid had ſuch a regard for him, that he gave him an apartment in his palace with Maſaab and Rehaſhi, two other admirable poets. His principal works have been collected into one body by ſeveral perſons; on which account there is a great difference between the copies of this author. He died A. H. 195.

ABU OBEIDAH, general of Omar's troops in Syria, and afterwards in Chaldea, where he was defeated and killed by Ferokhzad, who commanded the army of Touran Dokht, Queen of Perſia.

ABU OBEIDAH MAMAR, Ben Almothani, a famous Arabian grammarian. He was born at Baſra, and lived in the time of the Khalif Harun al Raſhid, and died A. H. 209, or A. D. 824, at the age of 99 years.

ABU RIHAN, ſurnamed Al Khovarezmi, Al Birouni, becauſe he was a native of the town of Biroun, ſituated in the Province of Khovarezm, and not of that which is in India, as ſome have mentioned. He was an excellent Geographer and Aſtronomer, and he had travelled to and from India, for the ſpace of forty years. He lived in the time of Sultans Mahmoud and Maſſaoud, the Gaznevides.

ABU SALEM, ſurnamed Ben Caraba, was a Chriſtian Phyſician, and a native of Malatia in Armenia. He poiſoned himſelf out of deſpair, believing to have loſt the favour of Aladen the Sultan of Iconia, in whoſe ſervice he was.

ABU SAHAL, ſurnamed Al Maſſihi, or the Chriſtian, was Avicenna's maſter.

ABU TEMAM, or HABIB, Ebn Aws al Hareth, Ebn Kais, ſurnamed al Tahii, from his being of an Arabian tribe, named Tahii, is conſidered as the prince of the Arabian Poets, and none but Al Motanabbi can diſpute precedence with him. He was born either in A. D. 842 or 846, at Giaſſem, a ſmall town between Damaſcus and Tiberias. He ſung

the elogiums of ſeveral Khalifs who were all extremely liberal to him; and he collected all his poetical compoſitions into a volume.

ABU THALIB, the father of Ali, ſon-in-law of Mohammed.

ABUTIKA, or ABOTIKA, is Ariſtotle's Art of Poetry, tranſlated into Arabic by Abu Baſchar Matta.

ABU YOUSEF, the ſame with Yocub Ebn Ibrahim, Ebn Habib al Cufi, was made chief juſtice of Bagdat by the Khalifs al Hadi and Harun al Raſhid, and was the firſt who was honored with the title of *Cadhi al Codhat*, i. e. *judge of judges*. This doctor having one day confeſſed his ignorance on a queſtion that was propoſed to him, he was told, that though he received very conſiderable penſions from the royal treaſury, he did not do his duty, ſince he did not determine the law-points that were brought before him. To which Abu Youſef made this ſagacious anſwer: "I receive, ſays he, from "the treaſury in proportion to what I know; "but were I to receive proportionably to "the things I know not, all the riches of "the Khalif would not ſuffice to pay me."

ABULAHAB, Mohammed's uncle, and a great perſecutor of his nephew. Huſſein Vaez relates of him, that one day he and ſeveral other Coraiſhites, his relations, who were idolaters, went to the mountain of Sofa, where Mohammed had retired to avoid their rage, which he had drawn upon himſelf by the menaces of God's vengeance, which he denounced againſt them, if they did not forſake their idols. As ſoon as he perceived them, amongſt other things he told them, that he announced to them, on the part of God, that if they were not converted they would certainly fall into hell; upon which Abulahab being enraged, took up a large ſtone in order to kill his nephew, ſaying, "The evil with which you menace us, ſhall "fall upon yourſelf;" but it happened that when he uttered theſe words he fell dead at Mohammed's feet.

ABULAINA, a famous Muſſulman doctor, remarkable for his repartees; of which we ſhall give the following inſtance: Moſes, the ſon of Abdalmalek, the Khalif, having ſecretly put to death this doctor's friend, and cauſed a report to be ſpread that he had eſcaped, Abulaina was one day aſked what was become of him? when he replied, in the words of the Koran, "Moſes ſtruck him, "and he died." This being told to the prince, he ſent for Abulaina and threatened to puniſh him, if he did not bridle his tongue; when the doctor, without being in the leaſt diſconcerted, anſwered him in the words immediately following: "Intendeſt thou to "kill me, as thou killedſt the man yeſter-"day." This paſſage the prince found ſo well timed, that he reſolved to reſtrain his anger, and to ſilence the doctor by gifts, rather than by menaces.

ABULFARAGE, ſurnamed Al Bega, and ABULFARAGE AL KHALDEI, were two great poets, who lived at the court of the Sultan Seifeddowlah, of the houſe of Hamadan. This prince was a protector of men of letters, on whom he beſtowed large penſions.

ABULFARAGE AL ISFAHANI, was of the race of the Ommiades; nevertheleſs nothing could hinder him from embracing the ſect of the Schiites, or partizans of Ali, of which the Ommiades were the greateſt enemies: he was a poet, and died in the 356th year of the Hegira, or A. D. 996.

ABULFARAGE SANGIARI, a Perſian Poet, who lived in the time of the great irruption of the Tartars under Gengiz Khan.

ABULFARAH, a Perſian Poet, born in the Province of Segeſtan, from whence he is often ſurnamed Al Segeſtani.

ABULFAZEL JIAFAR, ſon of the Khalif Moctafi, a great Aſtronomer.

ABULFAZEL. *The Father of Excellence*, was the title given by the Emperor Akber to his ſecretary and vizier. His writings teſtify him to be the moſt learned and beſt writer then in the Eaſt. He was murdered

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on his return from the Decan, by order of Sultan Selim, on ſuſpicion of being the occaſion of a miſunderſtanding between him and the Emperor his father. Akber greatly lamented his death; and ſo did all who had any regard for letters; he having left ſeveral things unfiniſhed. The Hiſtory of the Moghul Emperors he carried on to the 47th year of Akber's reign, in which year he was murdered.

ABULFEDA (Iſmael), a learned and celebrated prince, who reigned at Hamah in Syria, having ſucceeded his brother Ahmed in A.H. 745. He compoſed a deſcription of the countries beyond the river Oxus, which was publiſhed in London, with a Latin verſion by Mr. Greaves, in 1650. The Abbé Aſcari, the French king's interpreter, has alſo tranſlated this work into Latin. The principal of Abulfeda's other works, is his Abridgment of Univerſal Hiſtory down to his time. He is very exact, and his ſtyle ſublime and elegant; on which account his works are very much eſteemed. Abulfeda died at ſixty years of age, A. D. 1332.

ABULFARAGIUS (Gregory), a famous phyſician, divine, and hiſtorian, born at Malatia, near the Euphrates, A. D. 1226. He wrote an univerſal hiſtory from the creation of the world to his time, which is generally eſteemed in the Eaſt. The moſt excellent part of that work, is what relates to the Saracens, the Moghuls, and the conqueſts of Gengiz Khan. Dr. Pococke, profeſſor of the Hebrew and Arabic tongues at Oxford, publiſhed this work in 1663, in the original Arabic, with his own Latin verſion of it; to which he added a ſupplement, containing a compendious ſequel of that hiſtory, with reſpect to the eaſtern princes. Abulfaragius wrote above thirty other tracts, ſeveral of which relate to philoſophy and divinity. Abulfaragius was alſo the name of three celebrated Arabian poets, and of one Vaez, or preacher, of the ſame nation, whoſe ſermons are very much eſteemed.

ABULGHAZI KHAN, a Tartar prince and hiſtorian. His hiſtory of the Tartars has been tranſlated into French and Engliſh. He flouriſhed about A. D. 1665.

ABULHASSAN, a myſtical Theologian amongſt the Muſſulmans, and often mentioned in their books.

ABULHUSSEIN, a Theologian of great reputation amongſt the Muſſulmans. He died A. H. 436, or A. D. 1044.

ABULHUSSEIN AL SOFI, was a religious and pious man amongſt the Muſſulmans, and a native of the town of Rei in Perſia. He died A. H. 376, or A. D. 986.

ABUL MAASHAR, by corruption called by our writers Albumaſſar, a learned Arabian aſtronomer, who lived in the tenth century, and wrote a treatiſe of the revolutions of the years.

ABULMAALI, the moſt eloquent of the Perſians under the reign of Baharam Shah the Gaznevide. He tranſlated from Arabic into Perſian, the moſt famous book throughout the Eaſt, intitled *Humaiun Nameh*, the Royal Book, which is that Perſian tranſlation that is commonly called Kalila and Damna.

ABULOLA AHMED, one of the moſt celebrated of all the Arabian poets, was born at Maara, a town of Syria, in A. H. 363. Though he loſt his ſight by the ſmall pox at three years of age, his deſcriptions are extremely lively and agreeable. He died in A. H. 449, or A. D. 1057.

ABUL OMRI. Thus the Arabians call a bird, which the Perſians name Kerkes, and the Turks Ak-Baba; it is a kind of vulture, and they ſay it lives a thouſand years.

ABULON, king of the Zenges, or Cofrees, who attracted the ſtones, that is to ſay the hardeſt hearts, with his ſinging. He was cotemporary with Gedeon Abulfar, who was the Apollo of the Greeks.

ABZENDEGHIAN, is in Perſian the fountain of life or of youth, whoſe water gave immortality to thoſe who drank of it. It is ſituated towards the eaſt in an unknown

country. Alexander ſearched for it in vain; but Khedher, his Grand Vizier, had the good fortune to drink of it and became immortal. The ignorant amongſt the Muſſulmans ſay, that this Khedher was the Prophet Elias.

AB-ZENDEROUD, a river which runs through Iſpahan from weſt to eaſt. Our travellers call it Senderut.

ABZER, a mountain near Hamadan, about 130 leagues weſtward from Iſpahan.

ACCA. Thus the Arabians call a town named by the Greeks Ptolemais, and called by us Saint Jean d'Acre. The Franks were in the poſſeſſion of it till A. H. 690, when Khalil, the ſon of Khiloun, the eighth king of Egypt, of the dynaſty of the Mameluc Baharites, drove them out of it.

ACA, in the Moghul and Turkiſh tongue, is the ſame as Aga.

ACAID *(Arab.)* A book of the fundamental and principal articles of the Mohammedan religion, compoſed by the celebrated doctor Naſſafi, and commented on by Tagatzani. Naſſafi, the author of this book, is the ſame as Negmeddin Abu Hafas Omar Ben Mohammed, who died in the year of the Hegira 537, of Jeſus Chriſt 1142; and Tagatzani is the ſame as Saadeddin Maſſud Ben Omar, who died in the year of the Hegira 751, of Jeſus Chriſt 1350. This work is greatly eſteemed by the Mohammedans, who prefer it to many others of the ſame title, ſuch as the Acaid of Sanufi, of Ebn Alaradi, of Thahui, of Alaigi, and of Giuzi.

ACDAH *(Arab.)* The Arabian idolaters uſed a kind of divination, which they called *the divination by arrows.* Theſe arrows were without iron and feathers, and were called in their language Acdah and Azlem. Three of them were tied up in a ſack, which was in the hands of the Mohaver Hobal, i. e. *the diviner,* who gave anſwers in the name of Hobal, an ancient idol of the temple of Mecca, before the coming of Mohammed. On one of theſe arrows was written, *Command me Lord*; on another, *Forbid* or *hinder Lord*; the third had nothing written on it. When a perſon would undertake any action, he carried a preſent to the diviner, who drew out one of the arrows from his ſack: if the arrow of command happened to come out, the Arabian immediately entered upon the buſineſs; if that of prohibition appeared, he deferred the execution of his deſign for a whole year: and when the blank arrow came out, he was to draw again. The Arabians conſulted theſe arrows on all their affairs, and particularly on marriages, on the circumciſion of their children, on taking a journey, and going to war. They made uſe of them, likewiſe, to divide or ſhare any thing, particularly the parts of a victim, or camel, which they ſacrificed on certain ſtones, or to certain idols, placed about the temple of Mecca. Mohammed expreſsly forbids this kind of divination in the Koran.

Ezekiel informs us, that "the king of "Babylon (Nebuchadnezzar) ſtood at the "parting of the way, at the head of the two "ways to uſe divination: he made his *ar-* "*rows* bright; he conſulted with images; he "looked in the liver." This prince, in the opinion of St. Jerom, Theodoret, and other commentators, practiſed the ſame kind of divination with the Arabian idolaters.

Thevenot tells us, many of the diviners by arrows are ſtill to be ſeen in the Levant, and that they are ſeated on the ground upon a ſmall carpet, with ſeveral books before them, and among them the Koran, a chapter of which they read at the time of their divining, during which the arrows are ſeen to ſtir, and to be in motion of themſelves. See Divination.

ACL or ACLON, *(Arab.)* The *underſtanding* or *intelligent* principle in man. The eaſtern philoſophers and Mohammedan doctors have ſaid a great deal concerning this reaſoning faculty of the ſoul. Some define it to be a ſimple ſubſtance, which comprehends things as they are immediately, and by mere intuition. Others ſay, it is a ſpiritual

ritual ſubſtance, which God has created in the brain, and ſpread the light of it in the heart, which comprehends hidden things by *media*, and ſenſible things by their *preſence*. Theſe two definitions belong to the metaphyſicians.

But, according to the traditionaries, it is a light in the heart, which diſtinguiſhes between truth and falſehood; and they add, that this light frees us from blame in this life, and from repentance in the next, that is to the ſoul, what the ſoul is to the body, and that whoever wants it may be reckoned as dead. They ſay likewiſe, that the underſtanding delivers the heart from its paſſions, the appetite from its corrupt inclinations, and the ſoul from its doubts. They add, that the *intelligent principle* is the demonſtration of the divinity, becauſe it is to man the inſtrument of the comprehenſion and acquiſition of ſcience, and of the conſideration and reflection on arguments and ſigns.

A Mohammedan doctor being aſked one day, what is the moſt excellent thing a man can have? replied, *underſtanding!* But if this be wanting, ſaid the other, what is the next beſt thing? The doctor anſwered, probity and good manners. In default of theſe, replied the other, what is next to be wiſhed for? The advice of friends, ſaid the doctor. What if this cannot be had? Let him hold his tongue. But if all theſe fail a man, what is then to be wiſhed for? Death, as ſoon as poſſible, concluded the doctor.

ACNUM *(Arab.)* This word is uſed by the Arabian, Perſian, and Turkiſh Mohammedans, to ſignify *Subſtance* or *Hypoſtaſis*. They uſe it in this ſenſe, when they ſpeak of the three perſons of the Holy Trinity; which, however, they do not acknowledge, pretending that it is contradictory to the unity of God, which they profeſs: and ſome among them are ſo ſtupid, as to believe that the Chriſtians rank the Virgin Mary in the number of the three perſons.

ACRAB, ſignifies in Arabic a ſcorpion, and metaphorically the hand of a watch, or of a dial, they being made of that form in the eaſt.

ACRABADIN. Thus the Arabians call in general compound medicines, to diſtinguiſh them from ſimple ones; and in particular antidotes.

ACRAD, the Curds. Theſe people inhabit a part of Aſſyria and of Meſopotamia. The city of Heſn-al-Acrad derives its name from that nation; for it ſignifies the fortreſs of the Curds.

ACRANION. Thus the Arabs call Mount Calvary. They have taken it from the Greek Cranion, which ſignifies the ſame as Golgotha in Syriac, becauſe of Adam's ſkull, which, according to the common traditions of the Chriſtians and other Orientals, was buried in that mountain.

ACRAS, a mountain in Syria, near Laodicee, which fell into the ſea, A.H. 242, or A. D. 856. This mountain bears the name of Acras, that is to ſay, Bald, becauſe it was without a ſingle tree. The earthquake which occaſioned its fall, was felt in Syria, in Arabia, and in Perſia, and even as far as Khoraſan.

AC SARAI. This word ſignifies in Turkiſh a white palace or caſtle: it is one of the towns of Caramania, and is thought to have been the ancient city named Anazarbus Ciliciae, where Dioſcorides was born.

AC-SOR, a town of Upper Egypt, ſituated upon the banks of the Nile, a day's journey from Couſs, which is more to the ſouthward. Upper Egypt is called by the Arabians Alſaid Alaala. The word Said alone ſignifies a *high country;* and Thebais is ſo called, becauſe it is above Egypt; and they alſo call it *Said Meſr*, that is to ſay, *the high country of Egypt.*

AC-SOU, ſignifies white and pure water. This is the name now given to the lake, which the ancients called *Lacus Aſcanius*, which is very near to the town of Nice in Bythynia.

ACHIN,

ACHIN, E. Long. 93. 30. Lat. 5. 30. a conſiderable ſea-port town, the capital of the kingdom of Achin, and of the iſland of Sumatra, ſituated on the north part of the iſland, and 450 miles north weſt of the city of Malacca.

AD or AAD, was the ſon of Aamlac, or Amlec, and grandſon of Ham, the ſon of Noah, as ſome ſay; but according to others Ad was the ſon of Aous, or Hus, and grandſon of Aram, or Shem, the ſon of Noah, and reigned in the province of Hadhramout in Arabia, in the time of Heber the patriarch, whom the Arabians call Houd.

ADAB. This word has various ſignifications in Arabic, and there are books treating on different ſubjects which bear this title. The author of *Coſthas al Aroudh* ſays, that when it is applied to the Belles Lettres, or Philology, it ſignifies all its branches; but as it means alſo the manners and cuſtoms, it is frequently taken for the title of books of morality, or which treat of any particular duties.

ADAM, is ſurnamed by the Arabians *Abulbuſher*, the father of mankind, with the addition of *Sefi Allah*, or *the choſen of God*.

ADAM's PIC or ADAM's PEAK, a mountain in the iſland of Ceylon; the inhabitants call it *Hamalel*, and the Europeans Peak, becauſe the higheſt part of it is of a pyramidical form. The accurate Major Rennell places this mountain in Long. 80. 55. and Lat. 7. 5 north.

ADAM's BRIDGE, a ridge of ſands, extending from the coaſt of Coromandel to the iſland of Ceylon.

ADARESSAH. The Edriſſites, a dynaſty of princes, who reigned in Africa a little more than 100 years. It ended in the 296th year of the Hegira.

ADAVEN, or ADAVEED, a town of Cuddapah in the Decan.

ADAWLA, a town in Bahrein, on the eaſtern coaſt of Arabia.

ADELIAH *(Arab.)* The name which the followers of the ſect of Ali, among the Mohammedans, give themſelves. It ſignifies properly, *The ſect of the juſt*; but the other Mohammedans call this ſect Schiaah, i. e. *The ſect of the revolted*. See Ali.

ADEN, a ſmall ſeaport town in Arabia Felix. Its Long. is 76 deg. and its Lat. 11 north. It lies on the ocean very near the Red Sea; ſo that it ſeems to be a common harbour for the two ſeas, which the Arabs call Oman and Kulzoum.

ADEN, the name of ſeveral other places in Arabia Felix, which the Arabians take for the terreſtrial paradiſe, and which they call Aden and Eden, as well as that of heaven.

ADENAGUR, a town in Lahore.

ADERAMPORE, a town in Travancore.

ADHAB *(Arab.)* *Puniſhment*, particularly that which comes from God; whence the angel, who is commiſſioned to torment the damned, is called *Melec al Adhab, the Angel of puniſhment*. According to the Arabian traditions, there are five ſorts of public and general offences, for which God puniſhes man five different ways. If they break their promiſes or treaties, their enemies become their maſters: if they violate juſtice, and pay no reſpect to the laws, they fall into poverty: when immodeſty reigns among them, they are afflicted with the plague and mortality: when they ſell by falſe meaſures, they are chaſtized by famine: and, laſtly, when they refuſe the tenth of their goods to the poor, they are puniſhed with want of rain and a dry ſeaſon.

ADHAB AL CABR *(Arab.)* *The puniſhment of the Grave*. The orthodox Mohammedans believe, that men are judged immediately after their death, and that the wicked are tormented before the general reſurrection in their graves. But the ſect of the *Motazales* do not admit of this; which may be looked upon as a kind of Mohammedan purgatory; for ſuch as are thus puniſhed, may be ſaved (they think) at the day of judgement,

judgement, by the interceſſion of their Prophet.

The incredulity of the Motazales is founded on a paſſage of the Koran, in which God is introduced ſpeaking thus: *When we ſhall raiſe them (the wicked) up again, they ſhall think they have not paſſed an hour in their graves, according to the reckoning of hours in this world.* The Motazales ſay upon this, that if the wicked were tormented in their graves, they would not think the time ſo ſhort. To which it is anſwered, that the words of this paſſage only declare more ſtrongly, the terrible puniſhments of the next life, ſince the whole time that the wicked paſs in the torments of the grave, ſhall appear to them ſcarce an hour, in compariſon of the pains they ſhall endure to all eternity.

They relate, that a Derviſh being purſued by children, took refuge in a burying place, and laid himſelf down in an open grave, in which they had formerly depoſited a dead body. Two perſons of the town perceiving it, had a mind to divert themſelves, and; cloathing themſelves in black, approached him, and in a frightful tone ſaid to him, *Who is your God, and who is your Prophet?* The Derviſh, at firſt, ſtartled at the viſion, and more at the words, took it for granted, that theſe were the two angels *Monkir* and *Nekir*, who, as the Mohammedans believe, interrogate the dead, as ſoon as they are in their grave. With this thought, he recovered courage, and ſaid to them, "I believe, for "once, you are deceived, and have miſta-"ken one grave for another; for here is "only an old corpſe, that has undergone his "interrogatory, and given an account of "himſelf, long ago: you have nothing to "do but to go look ſomewhere elſe."

ADHCAR, or ADHKAR, is the plural of the Arabian word Dhekr, which ſignifies in general the commemoration or remembrance of ſomething. But the Mohammedans take it in a more ſtrict ſenſe, becauſe in all their prayers they make mention of the commandments and benefits of God. There are alſo many books that bear this title.

ADHEM, who was famous for his knowledge in the Mohammedan traditions, was a cotemporary with Amaſh, who was alſo one of the firſt claſs.

ADHERBIGIAN, a province of Perſia that correſponds with the Media of the ancients.

ADHERGAT, a city of Syria, near Arabia.

ADHHA *(Arab.)* A feſtival which the Mohammedans celebrate on the tenth day of the month *Dhvulhegiat*, which is the twelfth and laſt of their year. This month being particularly deſtined for the ceremonies which the pilgrims obſerve at Mecca, it takes its name from thence; for the word ſignifies the *month of pilgrimage*. On that day they ſacrifice, with great ſolemnity, at Mecca, and no where elſe, a ſheep, which is called by the ſame name as the feſtival itſelf. The Turks commonly call this feſtival the *Great Beiram*, to diſtinguiſh it from the leſſer, which ends their faſt, and which the Chriſtians of the Levant call the *Eaſter of the Turks*. The Mohammedans celebrate this feſtival out of the city of *Mecca*, in a neighbouring valley; and ſometimes they ſacrifice there a camel. See Beiram.

ADJODIN, called alſo Pankpultun, a town in Multan.

ADJI, a river in Burdwan.

ADJITMAUL, a town in the Soobah of Agra.

ADIB, the ſurname of Abu Haſſan Ali Ben Naſſer, an excellent philoſopher, who was Cadhi, or Judge, in Egypt, under the Khalifat of Amer the Fathimite. This word Adib ſignifies in Arabic a moral philoſopher, and a man well verſed in human learning.

ADIB AL TURK, the moral philoſo-

pher

pher of the Turks, is the ſurname of a celebrated doctor, a native of Natolia, a country which the Arabians call Roum. See the title of Roumi.

ADIGUAR, a town in Telingana.

ADI-TIAH *(Arab.)* So the Arabians call the *wilderneſs*, in which, according to the holy ſcripture, the children of Izrael wandered *forty years*. But the Mohammedans greatly abridge this time, and reduce it to *forty days*.

ADINGAY, a town near Ongole, in the Carnatic.

ADIVENI, a town of Adoni, in the Decan.

ADL, or ADEL, *(Arab.) Juſtice.* It is one of the attributes of God. The Mohammedan divines are not agreed as to the definition of Juſtice when applied to God: for the Orthodox among them, ſuch as thoſe of the ſect of Aſhari, ſay, that Juſtice is the eſtabliſhment of every thing in its proper place, and the making uſe of what is one's own, as one pleaſes; according to which definition they pretend, that God may diſpoſe of men as he pleaſes, and render them happy or unhappy, without regard to merit or demerit. On the contrary, the Motazales maintain, that Juſtice is a production of the underſtanding, directed by wiſdom, and an arrangement of things in a manner ſuitable to their true nature; and conſequently that the merit or demerit of a man is the ſole cauſe of his election or reprobation, and not the ſimple and abſolute will of God.

The Arabians, ſpeaking of juſtice as a virtue among them, call it an impregnable fortreſs, ſituated on the brow of a hill, which can neither be borne down by the violence of torrents, nor demoliſhed by the force of machines. They have ſeveral important maxims relating to this virtue; as, *The rendering of juſtice for an hour is worth a whole year's worſhip paid to God;* and Tamerlane uſed to ſay, *If you would keep the ſtate in peace, let the ſword of juſtice be always in motion.*

ADN and EDN, GENNET ADN, the garden of Eden. This word is taken from the Hebrew text, where the terreſtrial Paradiſe is thus called. The Vulgate in Geneſis, c. ii, v. 8, calls it Paradiſum Voluptatis; but the Arabic ſignifies a laſting place; therefore the Muſſulman Arabians underſtand by this word the Paradiſe of the happy, whither they believe Adam was placed, and from whence he was afterwards driven. See Gennet.

ADNAN, is the name of one of the deſcendants of Iſmael, with whom the genealogies of the Arabians, and alſo that of Mohammed, terminate. For reckoning up from Adam to Iſmael, the deſcents are very uncertain; not that they fail to carry the genealogy up to Adam, but the beſt hiſtorians confeſs that there is nothing certain beyond Adnan.

ADONI, a diſtrict in the Decan, adjoining to Golconda.

ADRANAH, or EDRENEH. It is thus the Arabians and Turks name the city, which we call Adrianople.

ADAUR U AKUAR, the cycles and the revolutions of years, after which the Arabian aſtrologers frame the actions and accidents of the lives of men. They ſay that each of the Adaurs contains 360 ſolar years, and that each Akuar is compoſed of 120 lunar years. The whole art conſiſts in finding the combinations, and the correſpondence of the one with the other.

AFLAMENC. Thus the Turks call the Flemiſh, and all the people of the low countries, particularly the Dutch.

AFLATHOUN, is Plato the Philoſopher.

AFRANGIAH. Thus the Arabians call Europe. Afrangi ſignifies an European, whom the Turks call Frank, and the Perſians Franghi.

AFRENJEAH, Europe.

AFRIKIAH, Africa.

AFRIET *(Arab.)* A kind of Meduſa, or hob-

hobgoblin, whom the Arabians look upon as the moſt terrible and cruel monſter of the race of the Genii, or Dæmons, who formerly fought againſt their fabulous heroes.

AFRODISSIOUN, a city in the province of Africa, or of Cyrenia, which Mahadi, the firſt Khalif of the Fathemites, rebuilt in a very grand manner, under the name of Mahadiah.

AFSHIN, the ſurname of Hyder ſon of Kaous. He was a Turk and of low extraction, but his merits raiſed him to the command of the army of the Khalif Motaſſem the Abbaſſide.

AFU or AFOU, *(Arab.)* The pardon, which God grants to ſinners, or which men grant to one another. As the Arabians are naturally revengeful, they are often admoniſhed, in their law, to forget injuries, and pardon their neighbours. In the third chapter of the Koran, it is ſaid: *There is in Paradiſe a delightful garden, whoſe extent is as great as that of the heavens and earth, prepared for thoſe who, fearing God, and conquering their reſentment, pardon thoſe who have offended them.* The interpreters, explaining this verſe, relate two heroic actions of two great perſons, who illuſtrated the precept by their example. The firſt was Huſſein, the ſon of Ali, ſixth Khalif of the Mohammedans, who, being wounded by a ſlave, who carelеſsly let fall a plate of hot victuals on his head, gave him a very angry look, but without flying out into a paſſion. The ſlave threw himſelf at his feet, and repeated the words of the Koran, telling him, that *the garden of Paradiſe was prepared for thoſe, who conquered their reſentment:* upon which Huſſein not only pardoned him, but gave him his liberty, and four hundred drachms of ſilver.

The other inſtance is of a famous Muſſulman Doctor, named Abu-Hanifah, who having received a blow, ſaid to the perſon, who ſtruck him, I might return you blow for blow, but I will not do it; I might complain of you to the Khalif, but I will not complain; I might, in my prayers, repreſent to God the outrage you have done me, but I will not repreſent it; laſtly, I might demand vengeance of God on you, at the day of judgement; but ſo far am I from doing it, that, if that dreadful day were to come this moment, I would not enter into Paradiſe without you.

In another chapter, there is another moral precept relating to this duty, which the interpreters ſay, is the moſt excellent of the whole Koran. It is this: *Conſider always what is good in every one, and give no heed to what is bad. Pardon others with eaſe, and do good to all; and ever fly the company of the ignorant, obſtinate, and quarrelſome.*

They have a tradition, that the Angel Gabriel having brought this verſe from heaven, to Mohammed, the falſe Prophet aſked him the ſenſe and explication of that which related to pardon. Upon which the Angel ſaid; the ſignification of theſe words is; "Join your-"ſelf to thoſe, who drive you from them; give "to thoſe, who take from you; pardon thoſe, "who injure you; for God will have you "plant in your ſouls the ſeeds of greateſt "perfections." This morality is plainly borrowed from the doctrine of Jeſus Chriſt, in the Goſpel.

AFZULGUR, a town in Rohilcund.

AGA. This word in the Mogul and Khovarezmian languages, ſignifies, a powerful man, a Lord, and a Commander. The Turks have borrowed this word, but in their language it only ſignifies a Commander.

AGANI, ſongs. Abulfarage Ali al Eſfihani, who died in the year 356 of the Hegira, or A. D. 966, is the author of a book intitled *Al Agani Kebir*, that is to ſay, *the great collection of Arabian Songs*, which he preſented to Seifed-dowlah, Prince of the race of Hamadan, who ordered him a thouſand dinars. Ebn Adam, miniſter of that Prince, thinking this ſum too ſmall for the merit of the work, upon which the author had laboured fifty years, doubled it.

AGAPARAMBE, a town near the Malabar coaſt, near Cranganore.

AGBABSERANDIP. Thus the Arabians call the moraſſes or flats, which are between the iſland of Ceylon, and the main land.

AGEL, *(Arab.)* The fatal period of life (according to the doctrine of the Mohammedans) which can neither be haſtened, nor poſtponed. The expreſs words of the Koran are theſe: *It is impoſſible any one ſhould die, but at the time preſcribed and determined by the immutable decree of God.*

AGEM. This word in the Arabic language ſignifies in general what Barbarian meant with the Greeks; for it comprehends all thoſe who are not Arabians by birth or origin, but in particular, it means Perſia, and the whole Perſian empire.

AGEM, AGEMI, and AGIAMI, ſignify alſo in Arabic an idiot, an unmannerly, a rude, an unpolite man.

AGEM DEVESSI. Thus the Turks call a kind of camels of Perſia, that have two humps on their backs, and which the Arabians name Bokhti, and we Dromedaries.

AGGIAH is one of the iſlands called by the Arabians Ranege, which are in the ſea of Oman, or the Ethiopic Ocean, oppoſite to Zanguebar, or the Coaſt of Caferia.

AGGIAHSARAI, a very fine town, ſituated to the northward of the Caſpian Sea, betwixt the countries of Bulgar and Turkeſtan.

AGIURD, a promontory of Zanguebar, which projects out between the cities of Bais and Tahana. Bais is to the ſouthward, and Tahana to the northward, in going towards Sofala. This cape is very dangerous on account of its whirlpools.

AGIUZ, an old woman, *Aium ul Agiuz, the days of the old woman.* Thus the Arabians call the ſeven days of the winter Solſtice.

AGMAT, a province of Africa, a part of the ancient Mauritania.

AGNAH, one of the principal towns of the iſland of Serandip, or Ceylon, and where the King reſides.

AGOSTOS, is the month of Auguſt, in the Julian calendar, which the people of the Eaſt uſe in their aſtronomical calculations.

AGRA, a Soobah of Hindoſtan; alſo the capital city of that Soobah, called likewiſe Akberabad. Long. 78. 30. Lat. 27. 20.

AGRAM, in the ancient language of the people of the Coaſt of Barbary, ſignifies a Sofi, or Monk.

AGRIRETH, the brother of Afraſiab, king of Turkeſtan, and conqueror of Perſia. This prince paſſed for a great prophet amongſt the Turks who inhabited the other ſide of the river Oxus.

AHADITH AL RASSOUL, *(Arab.)* Signifies the traditions handed down by the Mohammedan Doctors, and derived originally from Mohammed. It is pretended, that they amount in number to 5266.

AHASSA, a city in Arabia, about two day's journey from the Gulph of Perſia.

AHCAF, a part of Arabia, which extends from Hadramouth to Oman; it is entirely covered with hillocks of moving ſand, and when the ſoutherly winds blow in that country, they create ſuch violent tempeſts, that the caravans are often overſet, and are buried there.

AHER, a city of the province of Adherbigian, or Media.

AHERMAN, or Ahariman, or Ahriman. So the ancient Perſians called the *principle of evil*, as oppoſed to Armozed or Ormozed, the *principle of good*. The Greeks and Latins called them *Arimanius* and *Oromaſdes*, in explaining the doctrine of Zoroaſter, concerning the two principles. Aherman is the name of a male dæmon: For, according to the Oriental mythology, there is a difference of ſexes among the dæmons. The old Perſian romances relate wonders of the mountain of Aherman, where the dæmons uſed to aſſemble, to receive the orders of their prince, and from whence they ſet out to exerciſe their malice in all parts of the world. The name Aherman, according to Hyde, is derived from two ſynonymous terms, which ſignify *corrupted, polluted;*

polluted; which repetition of the ſame idea is intended to expreſs the higheſt degree of corruption or pollution. See Arimanius.

AHLAL TAHKIK, the name of a religious ſect amongſt the Mohammedans. The name ſignifies *people of certainty*. They believe that there is no other God than the four elements, which, together with the world, and all its changes and viciſſitudes, they aſſert to be eternal; and that mankind, as well as other beings, are a compound of thoſe elements of which they are formed, and into which they return, and are diſſipated. Of this ſect there are great numbers in the province of Lar in Perſia. *Della Valle.*

AHMED, Another name of Mohammed. In the ſixty-firſt chapter of the Koran it is written: *Jeſus, the ſon of Mary ſaid, O children of Iſrael, verily, I am the Apoſtle of God, ſent unto you, confirming the law, which was delivered before me, and bringing good tidings of an Apoſtle, who ſhall come after me, and whoſe name ſhall be Ahmed.* The Perſian Paraphraſt, to ſupport what here is alleged, quotes the following words of Chriſt: *I go to my father, and the comforter, or Paraclete, ſhall come*; the Mohammedan doctors unanimouſly teaching, that by the *Paraclete* (or as they chuſe to read it, *Fericlyte*, or *illuſtrious*) their Prophet is intended, and no other.

AHMED, or Mohammed Ben Kethir, or Kotair al Fargani, is Alfarganius, a great Aſtronomer, who lived under the reign of the Khalif Almamon.

AHMED BEN HANBAL, a Muſſulman Doctor, who ſuffered very much from the Khalif Motaſſem, becauſe he would not ſubſcribe a formulary which he had publiſhed, touching the creation of the Koran.

AHMED BEN YAHIA. His parents upon hearing the hiſtory of Abraham's ſacrifice, would have offered him in a like manner to God; but Ahmed learning their intentions, went immediately out of the houſe, ſaying to God, "Lord, from henceforth thou muſt be unto me in the place of father and mother;" and from thence he went to Mecca, where he dedicated himſelf to the ſervice of the Temple. After twenty year's abſence he was deſirous of ſeeing his father and mother, and accordingly went to Damaſcus, where they lived. Being arrived at their houſe, he made himſelf known to them; but the old people ſaid, "Truly we had formerly a ſon who bore "the ſame name; but we gave him to God, "and have now no right in him."

AHMED BEN ISRAEL, a great Aſtrologer, who lived under the Khalifat of Vathekbillah.

AHMEDABAD, the capital of Guzerat.

AHMEDNAGUR, a city in the Dekhan, where Aurungzebe died.

AHMEDI KERMANI, a Perſian Poet, who died in the 815th year of the Hegira, or A. D. 1412.

AHMIM, a city in the deſert of Arabia, ſurrounded with gardens of palm-trees.

AHMOOD, a town in Guzerat.

AHNAF, is the ſame as Ben Cais Ben Moaviah. They place him in the ſecond claſs of Mohammedan Doctors, who bear the name of *Tabin*, a word which ſignifies *the followers*, becauſe they immediately follow thoſe of the firſt claſs, called *Sahabeh*, that is to ſay, *Companions of the Prophet*. The difference between theſe two claſſes is, that the firſt had been in company with Mohammed, and the other, tho' they were his cotemporaries, yet never ſaw him, nor heard him ſpeak, on which account they do not enjoy the prerogative of thoſe of the firſt claſs, who had that advantage.

AHWAR, a great city in Khuziſtan.

AHUAZ, the country called alſo Khuziſtan, the ancient Suſiana.

AHUWAI, a town on the river Gihon.

AI MAM SARAI, which they alſo call Aimam and Aiban Sarai, is a palace or ſeraglio of the Sultan of Conſtantinople, which formerly belonged to the Greek Emperors. We muſt not confound it with that which we now call the ſeraglio, and in Turkiſh, Yeni Sarai;

Sarai; for this was built by Mohammed the Second, A. H. 866. Vide Aiban.

AIAN, the illuſtrious men. Ben Khalecan has written their lives. The Arabians ſay, that the moſt illuſtrious men amongſt them were, Abu Hanifa, for law; Khalil, for grammar; Giahadh, for proſe; Abu Teman, for poetry; Hatem Thai, for liberality; and Hanaf, for patience.

AIAN GHIOL, a pond or moraſs which the ancients called Ibane and Ivane, in Aſia Minor, near the bridges which are over the river Sangarius. The Turks alſo give it the name of Aiban, becauſe of the clearneſs of its water, which is ſeldom the caſe in moraſſes.

AIARDEH and KHURDEH, are two books of the Magi, diſciples of Zerduſht or Zoroaſter. The firſt is a general commentary of all the books of this legiſlator. The ſecond is an explanation of each treatiſe in particular. The Magi believe that this Zerduſht is Abraham, therefore in ſpeaking of Zoroaſter they ſay, that Ibrahim, or Abraham, was ſurnamed Zerduſht, and that after he came out of Nimrod's furnace, he inſtituted the worſhip of fire; but it is much more probable that this Zoroaſter is him that is known by the Greeks, and who, according to the beſt hiſtorians, lived a long time after Abraham the patriarch.

AIAS, thus the Turks call the city of Iſſus in Cilicia; and Aias Korfouzi, that which is commonly called in the Mediterranean ſea, Golfo d'Aiaſſo, or, d'Aiazzo, the Gulph of Iſſus.

AIASH, YAHIA BEN, AIASH BEN, SALEM AL ASSEDI, to whom alſo they give the name Abubecre Shaabah, was a Doctor very much eſteemed amongſt the Muſſulmans. He led a very auſtere life, having ſlept for fifty years upon the hard ground. He died in the 193d year of the Hegira.

AIA SOFIA, Saint Sofia. The famous moſque at Conſtantinople, which was built in the time of Conſtantine, and burnt in a riot under the reign of Juſtinian, who re-built it, A. D. 537.

AIA SOLUG and SULUK, thus the Turks call, by corruption, a town of Caria, in Aſia Minor, which the Greeks name Agia Theologos, and pronounce Seologos. See Aijouni.

AIAT. *(Arab.) Miracles.* It is related, that the *Coraiſhites*, one of the moſt noble families among the Arabians of Mecca, and who rejected the doctrine of their countryman and relation, Mohammed, one day reproached him with the miracles of Moſes and Jeſus Chriſt, and demanded of him a like proof of his divine miſſion, bidding him to pray to God to turn the mountain Safa into gold. The angel, Gabriel, who always brought him off at a pinch, revealed to him upon this occaſion, that it was cuſtomary with God, when the people doubted of the miſſion of his prophets, and required a ſign or miracle in confirmation of it, to grant their requeſt; but upon this terrible condition, that if, after having ſeen the miracle, they continued incredulous, they were to be utterly deſtroyed. Upon this revelation, Mohammed, out of pity to his countrymen, refuſed to grant them a requeſt which might expoſe them to ſo great danger, and ſo the mountain remained unchanged. It was upon this occaſion, that this verſe of the chapter *Anaam* was written: *Tho' theſe miracles ſhould be accompliſhed, they would not believe: They would turn away their hearts and eyes.*

Upon other occaſions, Mohammed was not ſo backward to work a miracle: For it is related, that when the Arabians united to deſtroy him, and aboliſh his ſect, which began to encreaſe in Medina, he made a large trench round the city, to defend himſelf againſt them, but while they were digging the trench, the workmen met with a rock, which they could not force a way through: Upon this occaſion Mohammed took a bar of iron, and ſtruck the rock, and broke off a piece, but what was moſt ſurprizing, the fire, that iſſued from the blow, darted from the mountains of Medina as far as Madain, the capital of Perſia, on the banks of the Tigris; inſomuch, that all who were preſent at the action, ſaw the ſummit of

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the towers of the palace of Khoſru. At a ſecond blow, the fire darted as far as the famous temple of the town Sanaa, in Arabia Felix, which was diſtinctly ſeen. Laſtly, he ſtruck a third blow, by which the palace of the Greek Emperors of Conſtantinople was enlightened. Upon this, he promiſed his followers the conqueſt of Perſia, and that the light of the faith, which he preached, ſhould paſs to the extremities of Arabia Felix, and extend itſelf as far as Conſtantinople, and this gave occaſion to the following verſe of the above-mentioned chapter: *Lord, thou art maſter of all the kingdoms of the earth; you give them to whom you pleaſe, and take them from whom you pleaſe.* Theſe words, ſay the interpreters, have a ſenſe purely *literal* and general, and are to be underſtood, firſt, of the prophecy, which paſſed from the children of Iſrael to thoſe of Iſmael, i. e. from the Jews to the Arabians; ſecondly, of the temple of Mecca, which was taken from the Coraiſhites, who were idolaters, and given to the Mohammedans; and thirdly, of the kingdoms of Perſia and Greece, which have fallen entirely into the hands of the Mohammedans. But it is eaſy to ſee, that this prophecy was made after the event, and aſcribed to Mohammed by his followers; for the city of Conſtantinople did not fall into the hands of the Mohammedans, till the year of the Hegira 857, of Jeſus Chriſt 1453.

In anſwer to the objection againſt Mohammed, that he did not prove his miſſion by miracles, the doctors of his law tell us, that the Koran itſelf is one of the greateſt miracles, and the prophet himſelf ſays, in the chapter intitled Jonas, *I continued with you to a conſiderable age, before I publiſhed the Koran: do you not perceive, that it is a miraculous thing?* Intimating, that, for a man of no learning, as he was, to publiſh ſo excellent a book, was itſelf a miracle ſufficient to convince them of the truth of his miſſion.

The Mohammedan Doctors ſay further, that every prophet accommodates his miracles to thoſe kind of things, which are moſt in credit in the country where he preaches: thus becauſe the art of magic was in great vogue in Egypt in the time of Moſes; and medicine, or the cure of diſeaſes, in Judea, in the time of the Meſſiah, the miracles of Moſes and Juſus Chriſt, were ſuited to the times of thoſe prophets. In like manner, becauſe the Arabians were famous for eloquence and purity of language, in the time of Mohammed, that prophet produced the Koran, which is the ſtandard of both.

An Arabian Poet, extolling the Koran as a miraculous production, thus impudently praiſes the ignorance of his prophet.

This learned ignorant, who had acquired a ſupernatural knowledge, by ſtudying the pages of the great book KAF *and* NUN,

Without the uſe of pen, or paper, or ink, has revealed to us the higheſt myſteries of the Divinity.

He it is, who, tho' he could neither write nor read, drew from the ſecret of Divine Revelations, the ſolution of all the difficulties, couched under the myſterious table.

The *Kaf* and *Nun*, K and N, are two letters, which compoſe the Arabic word *Kun*, which ſignifies *ſo be it*, or, *let it be done*, words made uſe of by God in the creation of the world, according to Moſes: thus the *book of Kaf and Nun* is properly the book of the creation, and the *Myſterious table* is the book of the Divine decrees.

AIBAN SARAI, an ancient palace of the Emperors of Conſtantinople.

AIBAN ſignifies alſo in Turkiſh the ſame as Ibane and Ivane. Vide Aianghiol.

AID, (*Arab.*) A *Feſtival*. The Mohammedans, beſides the Friday in every week, on which they aſſemble in their moſques, and which anſwers to the Saturday of the Jews, and the Sunday of the Chriſtians, have but two principal feaſts. The firſt is the feaſt of *Sacrifice* or of victims: it is celebrated the tenth day of the laſt month of their year; for every Muſſulman is obliged, once in his life,

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to go a pilgrimage to Mecca, which muſt be done in that month, and there to ſacrifice ſheep to God. The other feaſt ends the faſt of the month *Ramadhan:* it is that which the Chriſtians of the Levant improperly call the Eaſter of the Turks. It is celebrated without ſacrifice, and by an extraordinary joy of the people, who, after ſo long a faſt, abandon themſelves to great licentiouſneſs.

The Turks call theſe two feſtivals, the great and little *Beiram.* See Beiram

AIDHAB a town of Egypt, which ſome place in the province of Tamar.

AIDN the name of a Turkiſh Captain, who was Governor of that part of Aſia Minor, which comprehends Caria and Lydia, under the firſt Sultans of the Othmans. It is from him that this country has taken its name; for the Turks ſtill call it Aidin Ili, or the land of Aidin, which our Geographers have corrupted into Aldinelli.

AIDINGIK or AIDINGIUK, is the little Aidin, a province compriſed in the ancient Troas. It is one of the caſtles of the Dardanels, which are at the entrance of the Helleſpont.

AIDMERIN, ALI AL GIALDEKI, author of a book of Chymiſtry intitled *Bədaral monir fi khovas al Ek-ſir*, wherein he treats of the Philoſopher's Stone. Amongſt the different names the Chymiſts give to their Stone or powder of projection, that of *Ekſir* or *Ikſir*, from whence comes our word *Elixir*, is the chief.

AIGE, a ſmall village of the territory of Shiraz in Perſia. Aige is alſo the name of a Chriſtian family of Egypt. Vide Barbarah.

AIGUR, is the name of a tribe of Oriental Turks. Vide Igur.

AIJOUNI. Thus the Turks call a city in the province of Aidin, which is the Caria of the ancients. This word is corrupted from Agios Joannis, which ſignifies St. John the Evangeliſt, becauſe the Greeks believe that he was buried there.

AILA, a ſmall town on the borders of Syria and in the province of Hegiaz in Arabia. The ancients called it Elana.

AIMEN, a river of Arabia near Egypt, of which mention is made in the hiſtory of Moſes.

AIN. This word ſignifies in Arabic, eye, ſight, conſideration; likewiſe a letter of the Arabic alphabet; alſo a fountain and ſource.

AIN AL HIAT, The fountain of life and youth, mentioned in romances, ſituated in the region of darkneſs, that is to ſay in an undiſcovered country.

AINNOROZ, is the name that the Turks give to Mount Athos, corrupted from the Greek word Agionoros, which ſignifies the Holy Mountain. The Italians, who call it Monte Santo, have given it that name becauſe of the great number of Greek monaſteries and churches which are built upon it.

AIN AL SHAMS, the fountain of the ſun. Thus the Arabians call the ancient metropolis of Egypt, which the Hebrews called On, and the Greeks Tanis.

AIN BUKHT, the Turks call thus a town which the ancients named Naupactus, and the moderns call Lepanto. It is famous for the naval victory which the Chriſtians gained there over the Turkiſh Emperor, Selim the ſecond, A. D. 1572.

AIN OUARDAH, a place in Meſopotamia, where the people pretend that Noah went into the ark, a little before the Deluge.

AINEH GHIOL. Thus the Turks call the city of Nacolia in Phrygia and the river Sangarius, on which it is ſituated. It alſo ſignifies, in the Turkiſh language, a moraſs where the water is very clear.

AINOROS, is Mount Athos, or Monte Santo, which the Turks ſtill call Kheſhiſh Daghi, that is to ſay, the mountain of the Chriſtian Monks. Vide Ainnoroz.

AINOROS CORFUZI, thus the Turks call the Gulph of Monte Santo.

AIS,

AIS, is Eſau in the Arabic language.

AISHAH, daughter of Abubecre, was the third wife that Mohammed married, and the only one that was a maid; on which account Abdallah, her father, was named Abubecre, that is to ſay, the father of the virgin. She was a wiſe, learned, and courageous woman, and had great authority amongſt the Muſſulmans. She died in the 58th year of the Hegira at Medina, and was buried near Mohammed her huſband.

AIUB, Job.

AJMEER, a Soobah of Hindoſtan.

AJEMISTAN, Perſia.

AKBAL, is the general ſurname which the Arabs gave to their kings; but the kings of Arabia Felix had that of Toba.

AKBERPOOR, a town in Oudh.

AKBERABAD, the ſame as Agra.

AKENT, a little town, half in ruins, in Ethiopia, ſituated on the Red Sea. It is about four days journey from Mancona, and five from Bacthi.

AKER, a town in the territory of Balk, to the ſouth of Bacalan.

AKOWLAH, a town in Berar.

AKHASSERA, is the Arabic plural of Keſra. This plural ſignifies the whole dynaſty of the Khoſroes, or Saſſanians.

AKHBAR, ſignifies in Arabic news, narrations and hiſtories, and which word many hiſtorians have taken for the title of their work.

AKHDHAR. The Arabs name *Bahar al Akhdhar*, or *the Green Sea*, that part of the ocean which extends to the ſouth and eaſt from the Coaſt of Arabia and Ethiopia, to India and China; but they underſtand by *Khalige al Akhdhar*, which ſignifies the *Green Gulph*, that of Perſia.

AKHISSAR, the white caſtle, or Akſheher the white town, or Akſarai the white palace. Thus the Turks name a town of Natolia, which the modern Greeks call Aſpropolis and Axar, and could be called in Latin Alba Cilicia. Morad Khan Ghazi, or Amurat the firſt, 3d ſultan of the Othmans, took it in A. H. 784, or A. D. 1382.

AKHLAK. This word ſignifies in Arabic the manners and diſpoſition of every one, inſomuch that the Oriental philoſophers ſay, *Elm Akhlak*, the ſcience of manners, makes a part of wiſdom, or practical philoſophy.

AKHLATH, a city of Armenia, which is alſo called Khalath. Naſſireddin and Ulugh Begh place it in Long. 75, 40. and Lat. 39. 20. north.

AKHMIN, a town of that part of Egypt called *Moyen*, to diſtinguiſh it from the high and the low. There is ſtill to be ſeen the ruins of wonderful palaces and obeliſks, and of Coloſſean ſtatues of granite.

AKHNOKH, is Enoch, whom the Arabians more commonly call Edris, and who they ſay was the Hermes, or the Mercury, of the Egyptians and Greeks. Vide Edris.

AKHRAT and AKHRET, *(Arab.)* So the Mohammedans call *life-eternal*, and a future ſtate. This word is always oppoſed to *Dunia*, which ſignifies the world and the preſent life. The author of *Rabi al Abrar*, cites theſe words of Ali: *The preſent and the future life are oppoſed to each other, as the Eaſt is to the Weſt; the nearer we approach to the one, the farther diſtant we are from the other.* The Turks call an adopted child, *Akhrat Ogli*, i. e. a ſon of another life.

The Mohammedans believe the eternity of rewards and puniſhments in another world. There is however a paſſage in the Koran, which gives them ſome difficulty, and by which Mohammed may ſeem to have been of Origen's opinion, concerning the duration and end of the puniſhments of Hell. It is this: *As for the damned, they ſhall be in fire, where they ſhall cry and groan, and continue as long as the Heavens and the Earth endure; unleſs God otherwiſe ordain it: For he deals with every one as it pleaſeth him. And as for the bleſſed, they ſhall remain in the gardens of Paradiſe as long as the Heavens and the Earth endure, and as long as it ſhall pleaſe God, who beſtows gifts on them without interruption:* The interpreters on this paſſage, ſay, that theſe

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gainſt the Khalif Naſir, made a ſchiſm in the religion of the Muſſulmans, for he refuſed him obedience, and convoked a council of the Imams, in which he had this Allaheddeen created Khalif. Some Mohammedan hiſtorians attribute all the misfortunes of this Prince, who was defeated by Gengiz Khan, to this attack upon the ſpiritual authority of the Khalifs.

ALAGORE, a town in the Myſore country.

ALAHAN, a ſmall village in Arabia Felix, ſituated betwixt the cities Sanaa, and Zebid, commonly called Zibit.

ALAM EBN AL ALAM, a great Mathematician, who lived in the reign of Adhaeddoulah, Sultan of the dynaſty of the Buides.

ALAMPARRA, a town on the coaſt of Coromandel about 20 miles ſouth of Sadras.

ALAN, a city in Turkeſtan, but different from that called Allan, which lies at the bottom of mount Caucaſus, between Georgia and Armenia. That we ſpeak of now, gives name to a Province which comprehends the cities of Bilcan and Caoubari.

ALBANIN or BALBANIN, a nation who boaſt their deſcent from the ancient Greeks, who have poſſeſſed Egypt ſince Alexander, but who at preſent have not a fixed abode. Vide Albima.

ALBATHANI, a great Aſtronomer, commonly called by European writers, Albategnius. He was a Sabian, and a native of Harran in Meſopotamia. He died A. D. 928.

ALBIMA and ALBIMAIDES, Greeks of the poſterity of thoſe who inhabited Egypt when the Arabs conquered that country under the Khalifat of Omar.

ALBUMAZAR, or JAFER EBN MOHAMMED EBN OMAR ABU MASHAR, the prince of the Arabian Aſtrologers, was born in the City of Balkh, in Khoraſan, and after having applied himſelf to Arithmetic and Geometry, ſtudied Judicial Aſtrology, after he was forty ſeven years old. It is pretended that Al Mamûn, the Khalif, in order to make a trial of his ſkill in Aſtrology, cauſed one of his attendants to conceal himſelf in a room, and made him ſit on a golden mortar, laid in a braſs baſon full of blood, and afterwards aſked this Aſtrologer where he was; on which, having made his obſervations, he replied "I ſee him ſeated on a "mountain of gold, in the midſt of a ſea of "blood, ſurrounded with walls of braſs." It it certain, that he was a man poſſeſſed of great abilities, and that he wrote ſeveral books on aſtronomy and judicial aſtrology. But the moſt famous of all his works is that called *Oluf* which treats of the beginning, duration, and end of the world. He there aſſerts that when the world was created, the ſeven planets were together in the firſt point of the ſign of Aries, and that it will end when the ſame planets ſhall meet again in the laſt point of Piſces in their exaltation or Dragon's Head. He died in the ninth century.

ALCORAN, the firſt ſyllable of this word is only the article, and it is as proper to ſay the Koran as the Alcoran. The Mohammedans pretend that this book was extracted out of the great book of the divine decrees, and at the creation of the world depoſited in one of the ſeven heavens, and that from thence it was brought verſe by verſe to Mohammed by the Angel Gabriel. Vide Koran.

ALFARNA, or OLFARNA AL MAIUGI. Holofernes was of the family of Gog and Magog, and general of the army of Cambyſes. Vide Judith.

ALFRAGANIUS. Vide Ahmed Ben Kether.

ALGAZ, Enigmas, have been written by many Arabian authors, and it is to be obſerved that the greateſt part of them are emblems and devices, which the Arabians, Perſians, and Turks, comprehend under the name of Algaz and Maamma.

ALGEBRA. Vide Gebr.

ALGIER. Vide Gezair.

ALI, (the followers of) A Mohammedan ſect. Ali was ſon-in-law of Mohammed, and was ſurnamed, *The victorious Lion of God*. He

was the fourth Khalif, and ſucceſſor of Mohammed. Soon after his election, a terrible faction was formed againſt him at Mecca, at the head of which was the widow of their prophet, who raiſed an army againſt him and gave him battle, in which Ali was victorious. There were ſeveral other parties raiſed againſt him, particularly in Syria, all which he had the good fortune to ſubdue. At length after many ſucceſſes againſt his enemies, he was aſſaſſinated in a moſque, in the month of *Ramadhan*, in the 40th year of the Hegira. Ali had nine wives, one of whom was Fatima, the daughter of Mohammed.

The Mohammedans pretend, that Ali was the firſt who embraced the religion of Mohammed; and they have a ridiculous ſtory, that he profeſſed it even in his mother's womb; notwithſtanding which, his name, and that of all his family, was curſed, and their perſons excommunicated by the Khalifs of the family of *Ommia*, down to *Omar*, the ſon of Abdalaziz, who ſuppreſſed the malediction. On the contrary, the Khalifs of Egypt added his name to that of Mohammed in the publication which they made from the top of their moſques.

Some of the followers of Ali believe that he is ſtill alive, and that he will come at the end of the world, in the clouds, and fill the earth with juſtice: Some of them are even ſo extravagant as to deify him. The more moderate of his ſect ſay, that he is not indeed a God; but that in many things he partakes of the divine nature.

Ali is the author of a work intitled, *Gefr a Giamé*, written in myſterious characters, mixed with figures, under which are couched all the great events which were to happen from the beginning of Mohammediſm to the end of the world.

The followers of Ali are ſtigmatized by the orthodox Mohammedans, with the name of *Schiites*, which ſignifies *contemptible*; but they call their own ſect, *Adelich*, i. e. *the juſt and good party*. They ſpread all over the Muſſulman empire, and often raiſed great troubles in it. At preſent, the whole Perſian empire, and ſeveral Mohammedan princes of the Uſbeck Tartars, and of India, are of this ſect. See Adelial.

ALI-YEZDI, ſurnamed Sherfeddeen, is the author of the hiſtory of Timur, intitled Zafer Nameh. Vide Sherfeddeen.

ALICANT, a town on the S. W. coaſt of Ceylon, oppoſite to the iſland of Barbereen.

ALIDEH, a range of mountains in Lahore.

ALIGOURNA, is the name the Turks give to Leghorn.

ALILAT or ALITTA, a Pagan divinity of the ancient Arabians. Herodotus informs us, that thoſe people worſhipped the Sun and Moon, under the names of *Urotalt* and *Alilat*, or *Alitta*. It is plain that this appellation is derived from the Hebrew, *Halilah* or *Haleilat*, which ſignifies the *night*, becauſe the moon, which was adored under this name, ſhines in the night.

Some authors are of opinion, that the Mohammedan Arabs took the *Creſcent*, which they place on the tops of towers as Chriſtians do the croſs, from the ancient religion of the Arabians, who adored the moon, and not from the flight of Mohammed, who eſcaped from Mecca to Medina, at the time of the new moon. *Hiſt. des Ord. Relig. lib* 3. *Jerieu, Hiſt. des Dogme, &c. P.* 680.

ALIYET, the province of Hejaz, or Arabia Petrea.

ALKENDI, a great philoſopher, whom we know under the name of Alkindus. He flouriſhed in A. D. 1100.

ALKENDUS. Vide Alkendi.

ALKUL, a town in Viſiapoor.

ALLAHABAD, a Soobah of Hindoſtan. Its capital city, bearing the ſame name, is ſituated in the confluence of the Ganges & Jumna.

ALLAH, *(Arab.)* The name of God. It anſwers to the *Elohim*, and *Adonai* of the Hebrews. Mohammed being aſked by the Jews,

Jews, Idolaters, and Chriſtians, what was the God he worſhipped and preached to others, anſwered: *It is the one only God, ſelf exiſtent, from whom all other creatures derive their being, who begets not, nor is begotten, and whom nothing reſembles in the whole extent of beings.* This he ſaid in oppoſition, firſt, to the Jews, who ſay that Eſdras is the ſon of God; ſecondly, to the Chriſtians, who ſay, that Jeſus Chriſt is the ſon of God; and laſtly to the Idolatrous *Magi*, who acknowledged two principles equal in power, *Oromaſdes* and *Arimanius*.

A learned Mohammedan, ſpeaking of God ſays, that the perfect knowledge of him is impoſſible to all beings but himſelf; that he is covered with a veil of his own excellence, concealed under the royal mantle of his majeſty, and thus guarded againſt all approaches of the knowledge and conception of his creatures.

The Arabians apply to God the four letters at the head of the chapter *Aaráf*, viz. *Elif, Lam, Mim, and Sad.* The firſt ſignifies, *without end*; the ſecond *without beginning*; the third the *extent* or *duration* between theſe infinitely diſtant terms; and the fourth the union of a creature attached to God.

In the 89th chapter of the Koran, God is introduced ſwearing by *Even* and *Odd*; which the interpreters thus explain: by *Even*, they tell us, we are to underſtand the creatures, all whoſe qualities and properties are double; for if they have power on one ſide, they have weakneſs on the other; if in any thing there is abundance, we find likewiſe in it defect: knowledge and ignorance meet; vigour and imbecility; life and death. But by *Odd*, we are to underſtand the creator, whoſe power is without bounds, riches without want, knowledge without obſcurity, and life without any attacks of mortality.

Amaſi, in his book entitled *Rahdhat*, relates as a tradition, that Moſes having one day aſked God, where he might find him, the Lord anſwered him; *Know, that no ſooner will you ſearch after me, than you will have found me:* likewiſe that an Arabian being aſked, how he knew there was a God, replied, *After the ſame manner that I know, by footſteps in the ſand, that a man or a beaſt has paſſed that way.* "Do not the heavens (purſued he) with the "brightneſs of the ſtars; the earth, with its "vaſt extent of countries; and the ſea, with "its innumerable billows; ſufficiently de"monſtrate to us the greatneſs and power of "their author?" And another Arabian, being aſked the ſame queſtion, only anſwered, *Need one light a candle to ſee the ſun?* And the ſame perſon, offering conſolation to a friend in diſgrace, ſaid to him, *There is no other refuge againſt God, but God himſelf.*

The Arabian and Perſian Poets are full of very ſublime ſentiments concerning the nature of God. The author of the Muſnevi deſcribes the incomprehenſibility of the divine nature, in the following verſes.

To what purpoſe all theſe efforts of the human mind to comprehend that being, which admits of neither combination nor diſtinction?

It is a tree, which has neither trunk, branches, nor root, for thought to lay hold of.

It is a riddle, in which we can neither find a natural, nor a metaphorical ſenſe, and of which there is no ſatisfactory explication.

God is infinitely above the capacity of our underſtandings, and we always loſe ourſelves, when we would comprehend or gueſs at what he is.

Let it therefore ſuffice us to adore him with a reſpectful ſilence.

ALLAKI or OLLAKI, the name of a city and mountain in the country of the Negroes, which the Arabians call Soudan. The mountain is famous for its gold mines.

ALLAT, an idol of the ancient Arabians, before the time of Mohammed. It was deſtroyed by Mohammed's order, in the 9th year of the Hegira. The inhabitants of Tayef, who worſhipped this idol, bitterly lamented the loſs of their Deity, which they were ſo fond of, that they begged of Mohammed, as a condition of peace, that it might not be de-

deſtroyed for three years, and, not obtaining that, aſked only a month's reſpite; but he abſolutely denied it.

ALLEMBADDY, a town in the Myſore country.

ALLOCOOR, a town in the Carnatic, about 50 miles north of Arcot.

ALLUT, a town in the northern part of Ceylon, near the Sugar Loaf mountain.

ALLYGUNGE, a town in Purnea.

ALMAGESTHI or ALMEGISTHI, is what we call *Almageſtum*, the ſyſtem of the world written by Ptolemy, intitled in Greek *Syntaxis Megiſti*. This book has been tranſlated from the Greek into Arabic, by Iſhac Ben Honain, and is to be found in the French King's Library, No. 887.

ALMAK, It is thus that Abulghazikhan calls the ſouth part of *China*, which comprehends all the provinces of that vaſt empire that are to the ſouth of the great river of Kiang.

ALMALIG, a town of Turkeſtan.

ALMOCANTHARAT, is what we call in Aſtronomy Almacantars, Parallels of Altitude, whoſe common zenith is the pole or vertical point.

ALMORA, a diſtrict of Caſhmeer ſituated between the Commow hills, and the ſnowy mountains.

ALMOUT, or ALAMOUT, a town and caſtle in the province of Ghilan, where the Bathenians had their chief retreat.

ALORE, a town in Ahmednagur, on the north ſide of the river Godavery.

ALP, which is alſo pronounced Ulp, and Olup, ſignifies in the language of the Turcomans, a brave and valiant captain; it is ſome times put at the beginning, or the end of a name viz. Alp Arſlan, Cai Alp, &c.

ALUAH, a wood that ſweetens the brackiſh water in the deſert: they ſay that Moſes had a piece of this wood, which Noah had preſerved in the ark.

ALVAHAT, a province of Upper Egypt.

ALUAND, or ALUCUD, a very high mountain in Perſia.

ALWEND, a high mountain near Hamadan.

ALUR, a town on the coaſt of Coromandel, a few miles north of Ongole.

AL-UZZA, an idol of the ancient Arabians, before the time of Mohammed, worſhipped by the tribes of *Coraiſh* and *Kenanah*, and part of the tribe of *Salim*. Some ſay, it was a tree called the *Egyptian Thorn*, or *Acacia*, worſhipped by the tribe Ghatfan, firſt conſecrated by one Dhâlem, who built a chapel over it, ſo contrived as to give a ſound when any perſon entered; this idol was demoliſhed by order of Mohammed in the 8th year of the Hegira.

ALWHAR, a town in the Soobah of Dehly, near Cottilah.

AMADABAZ, a city in Ahmednagur, in the Peiſhwah's country.

AMAK, a celebrated Perſian Poet, who is alſo called *Abulnajib al Bokhari*, and *Uſtad al Shoara*, or, *the Maſter of Poets*, flouriſhed in the beginning of the 5th century of the Hegira, in the court of Khedher Khan Seljuky. Amak was particularly famous for his Elegies. He lived near 100 years.

AMALEKAH, the Amalekites. This word is the plural of Amlac and Amlic.

AMANIAKPOLLUM. A town about 30 miles N. W. of Madura.

AMAPETTAH, a fort in the Tanjore country.

AMARANI, a town in Dehly.

AMASIA, a city of Capadocia, ſometimes confounded with Tocat, where the Caravan of Smyrna commonly ſtops.

AMASH, the ſurname given to Soliman Ben Amaheran, becauſe he had very large eyes. He was a celebrated Doctor amongſt the Muſſulmans. He died A. H. 148, or A. D. 765.

AMAUNAUT KHAN SERAI, a town in Lahore.

AMBA, a town near Aurungabad.

AMBALHA, a town in Dehly, about 20 miles N. W. of Tannaſir.

AMBOLI, a town in the Bonſulo country, about 40 miles from Goa.

AMBOOR,

AMBO[illegible] the Myſore country, bordering upon the Carnatic.

AMDAN and AMADAN, a caſtle and palace of the Kings of Arabia Felix.

AMEDABAD, the capital of Guzerat, alſo a Province thereof.

AMEDNAGUR, (properly *Ahmednagur*,) a Soobah of Hindoſtan, north of Viſiapoor. It has alſo a city of the ſame name.

AMED. Amida, a city of Meſopotamia, called by the Arabians Diarbeker.

AMEENABAD, a city of Lahore.

AMENPOOR, a town of Tirhoot at the foot of the Morung Hills.

AMID ABULFADH MOHAMMED BEN HUSSEIN BEN AMID, ſurnamed al Katib, or the Writer, is more known by the name of Ben Amid. He was Vizier of Rokeneddoulah Sultan of the Bnides. He was a great orator and poet, and brought the Arabian characters to perfection. He died in A. H. 360.

AMIN, this word ſignifies faithful in Arabic. *Rouh al Amin*, the faithful ſpirit, thus the Muſſulmans call the angel Gabriel: This epithet is alſo given to governors of fortified places.

AMIN AL MILLAT, the faithful guardian of Mohammediſm and the Muſſulmans, was a title given by the Khalif Cader to Mahmood the ſon of Sebuckteghin firſt monarch of the Gaznevides.

AMIOUS, the proper name of Pharaoh King of Egypt, who was drowned in the Red Sea. Vide Pharaoh.

AM-KHAS, theſe two words ſignify in Arabic *general*, and *particular*, but when compounded means in Perſian, a hall in the royal palace, where the Kings of Perſia, or the Moghuls give audience to their ſubjects, without diſtinction of quality.

AMLAK or AMLIK, ſon of Cham, ſon of Noah, father of Ad, and grand-father to Shedad and Shedid, gave his name to a people called Amalekah, or the Amalekites.

AMILKHOS, is Jamblikhus the Philoſopher, who died about A. D. 333.

AMMERKOTE, a city of Sind, famous for being the birth-place of Akber.

AMMONIOUS, or ANNONIOUS, is Ammonious the Philoſopher, whom the Arabs ſay invented the art which they call *Simiah*.

AMOL or AMUL, a town of the province of Thabareſtan. There is another town ſituated on the river Oxus of the ſame name, which is called to diſtinguiſh it from the preſent one, Amol Gihon, and Amol Amuiah.

AMORAH, and AMOURAH, the city of Gommorah.

AMOU, the river Amu, or Oxus. It takes its ſource in Mount Imaus, and runs from eaſt to weſt and diſcharges itſelf into the Caſpian Sea. It ſeparates the Provinces inhabited by the Oriental Turks, from thoſe that now compoſe the kingdom of Perſia. The latter bear the general name of Iran, and the others Turan.

AMRAN, father of Moſes, Aaron, and Mary. The Koran, in the chapter intitled Al Amran, or the family of Amran, confounds Mary the mother of Jeſus Chriſt with the ſiſter of Moſes.

AMRI AL CAIS, or AMRIOLCAIS ſon of Hagre or Hogre King of Arabia, of the tribe of Kendah, is one of the moſt illuſtrious Poets the Arabians had before Mohammediſm. He is one of the ſeven Poets whoſe poems have for their excellency been hung up in the Temple of Mecca.

AMROAH, a town of Dehly.

AMROU BEN AL--AS, one of the greateſt Captains of the Khalif Omar.

AMROU BEN ALABD, ſurnamed Tharfah, one of the ſeven ancient Arabian poets.

AMROU BEN CATHOUM, is the ſeventh and laſt of the ancient Arabian Poets.

AMROU BEN HARITH, Captain of the Giorhamides. They made war againſt the Coraiſhites, the chief inhabitants of Mecca, ſacked the city, violated the Temple, and threw the ſacred black ſtone into the well of Zemzem.

AMROU BEM MOAVIAH, an ancient Arabian Poet, known alſo by the name of

Ne-

Nebegat. His collection of Poems are to be found in the Royal Library at Paris, No. 1120.

AMTEM, the name of one of the loſt tribes of the Arabians.

AMTHAL, Proverbs and Apologues. This title is commonly given to the Proverbs of Solomon, tranſlated into Arabic and Syriac.

AMUAI, name of a town and of a tribe near the River Gihon.

ANABOLI or ANABOLU, thus the Turks call the city of Morea, which we know by the name of Napoly in Romania. The ancients called this city Nauplia, and the Gulph on which it is ſituated Sinus Argolicus.

ANAC, thus the Arabs call one of thoſe giants of Paleſtine, who in the Hebrew plural are named Anakim.

ANADOLI, a Turkiſh word corrupted from the Greek Anatoli, which ſignifies the Eaſt; for it is thus the Greeks of the lower empire named that part of Aſia Minor, which we now call Natolia.

ANADOLI, Hiſſari. Thus the Turks call one of the caſtles of the Dardanells, ſituated towards Aſia; they alſo name it Jeni Hiſſar, the new Caſtle.

ANAMALLEE, a town in the Myſore country.

ANAMSAGUR, a town of Viſiapoor, ſouth of the Kriſhna.

ANANTOOR, a town in the Myſore country.

ANATPOOR, a diſtrict, and town in the Bednore country.

ANARODGURRA, a ſea port on the N. W. ſide of Ceylon.

ANBAR, thus the Eaſtern people call ambergreaſe, which ſome ſay is the dung of the ſea ox, called by the Perſians Ghiauamber, the ambergreaſe ox; but Edriſſi pretends that it iſſues from the bottom of the ſea, and that theſe ſprings are only found in the ſea of Omar, between the Arabian and Perſian Gulphs.

ANBAR, a city of Chaldea or Arabian Irak, ſituated upon the Euphrates, about twenty leagues below Bagdad, which is upon the Tigris. Vide Haſhemiah.

ANBARABAD, the city of Ambergris, ſituated in the Iſland of Serpents where Zein Al Zaman reigned. It is a fabulous city, mentioned in the Perſian romances.

ANBERTKEND, a book of the Bramins, which contains the religion and philoſophy of the Indians. It alſo ſignifies the ciſtern of the water of life.

ANBIK, is what is called in chymiſtry an alembic, by joining the article al with the word Anbik.

ANBOUNA, the firſt and principal iſland amongſt thoſe which the Arabians call Rabiah, and which ſeem to be the Maldives.

ANCUAH, a town of the Province of Alvahat, which lies above Upper Egypt.

ANDALOUS, Spain, ſo called by the Arabians from Andaluſia, the Province which they firſt conquered in A. D. 701.

ANDAMAN, the greater and the leſs. Two iſlands of the coaſt of Lower Siam.

ANDANAGUR, the ſame as Amednagur.

ANDBERTKEN (*Arab.*) A Book of the Brachmans or Bramins, containing the religion and philoſophy of the Indians. The word ſignifies a *ciſtern*, out of which they drew *aqua vitæ*, or water of life. It is divided into fifty *Biths*, or treatiſes, each conſiſting of ten chapters. *A Gioghi*, or Indian Derviſe, named Anbahoumatah, tranſlated it out of Indian into Arabic, under the title of *Merat al Máâni*, the mirror of underſtanding, or knowledge: but this book, though tranſlated, is not intelligible, without the help of a Bramin or Indian Doctor.

ANDERAB or ABHERAB, a town of the province of Ghilan. Vide Abherab.

ANDESHAN, the firſt ſacrificer eſtabliſhed by Nimrod, for the worſhip of fire. The Magis of Perſia pretend that it was by his advice

advice Nim[redacted] caſt into a fiery furnace, out of which he came again without being hurt.

ANDOKAN, ANDEKAN, and ANDUGIAN, a town of Tranſoxania dependent upon Farganah.

ANDREW St. a town in the Malabar Coaſt, below Cochin.

ANDRINOPLE. Vide Adranah.

ANET, a town in Diarbekhr, on the Euphrates.

ANFAL *(Arab.)* the title of a chaper in the Koran. It ſignifies, the *ſpoils of the enemies:* concerning which, Mohammed publiſhed the following law: *Of all that you ſhall take from your enemies, the fifth part ſhall belong to God, to the prophet, to his relations, to orphans, to the poor, and to pilgrims.* The interpreters differ as to the manner of dividing this fifth part. Some think, that the part, which is attributed to God, is only by way of honour, and as a good augury, or omen, and therefore that the fifth part of the booty is to be ſubdivided only into five parts, between the prophet, his relations, the orphans, the poor, and the pilgrims; and that ſince the death of the prophet, his part is to be applied for the general benefit, or given to the *Iman*, or head of the moſque of the place, or added to the other four portions. Others maintain, that this fifth portion is to be ſubdivided into ſix parts, according to the expreſs letter of the law, and that the two parts, originally aſſigned to God and the prophet, are to be employed in repairing and beautifying the Temple of Mecca.

In a certain battle, the followers of Mohammed having taken ſeveral priſoners, Mohammed held a council of war, to conſider how they ſhould be diſpoſed of. Abubecre was for exacting a conſiderable ranſom for them, and ſending them home, in hopes they might one time or other become of the number of the faithful. Omar, and others, conſidering they were infidels, were for cutting off their heads. Mohammed inclined to the opinion of Abubecre; when the Angel Gabriel brought from heaven a verſe of the Alcoran, full of menaces againſt *thoſe, who deſire the goods of this world in prejudice to the glory of God.* This ſeems to condemn the opinion of Abubecre; but the Angel ſoon after brought this other verſe: *Eat, and enjoy, of all the booty, which ye have taken, and obtain as good a ranſom of your priſoners as you can: only fear God, for he pardons, and ſhews mercy.* This law being thus promulgated, Mohammed demanded a ranſom of his uncle, his two nephews, and one of his friends; and the ſum which he required, was ſo great, that Abbas aſked him, if it was reaſonable his uncle ſhould be reduced to poverty. Mohammed replied, what is become of the purſes of gold, which you put into the hands of your mother before you left Mecca? Abbas, who thought that affair had been extremely ſecret, ſurprized to find that Mohammed had diſcovered it, immediately took him for a prophet, and embraced his religion: but this did not excuſe him from paying the ſum demanded of him for his ranſom.

ANGEDIVA, a ſmall rock, on the Coaſt of Canaree.

ANGEL. The Mohammedans and Perſians affirm, that when a dead perſon is buried, two evil ſpirits, of a frightful aſpect and black colour, make the dead ſit upright in his coffin, and arraign him: if he is found innocent, they ſuffer him to lie down again and reſt in quiet, if not, they give him ſeveral blows with a hammer, between the two ears, which occaſion incredible pain, and make him cry out terribly.

We find frequent mention of Angels in the Koran; and the Mohammedans aſſign them different orders and degrees, and different employments both in heaven and earth. There is the Angel who governs the third heaven, another who governs the fourth, another who governs the ſixth, and another who governs the ſeventh. One preſides over hell, another over marriages, another keeps a regiſter of mens actions; they have likewiſe

the

the angel of death, the exterminating Angel, and guardian Angels. They aſcribe a wonderful power to the Angel Gabriel, and believe he is able to deſcend from heaven to earth in the ſpace of an hour, and to overturn a mountain with a ſingle feather of his wing.

ANGHELION, thus the ancient Perſians called the goſpel and all the New Teſtament. It means alſo a kind of gold ſtuff. The modern Perſians call the goſpel Engil.

ANGHIRA, a territory bordering upon Little Thibet.

ANGIMI, a ſmall town belonging to the province of Canem, in the country of the Negroes.

ANGIUBIN, is honey in the Perſian language. It becomes ſometimes the proper name, or ſurname of a perſon, generally of a black ſlave.

ANGRIAS FORT. See Gheriah.

ANGRELLY BEDNORE, a town of Bednore.

ANGURI, is the ſame town as Ankeriah, or Ancyre, a city of Galatia.

ANI, a city of Armenia.

ANIRAN, the name of a Genius who, according to the Parſies or worſhippers of fire, preſides over marriages. They alſo call thus the thirtieth day of each ſolar month of the ancient Perſian calendar, which they conſecrate to the ſaid Genius.

ANJENGA, a town on the Malabar Coaſt.

ANKA, is the name of a fabulous animal in Arabic, the ſame as our griffin. Vide Simorg and Anka.

ANKARIAH, or ANKERIAH, and ANGURI, is the city of Ancyre the capital of Galatia. It has given name to the whole province which the Turks call Ankariah Vilaieti.

ANKITAR, and AN[redacted]TAR, king of the Franks. It is thus the Arabian authors call Richard the Third; he is alſo named Malek Ankitar, which ſignifies King of England.

ANNONIOUS or AMMONIOUS, the inventor of the art which the Arabians call Simia. Vide Simia.

ANOPSHE[redacted]he Dewab, near Secundra.

ANOUGHIAN, father of Thamarus, King of Perſia of the firſt dynaſty.

ANOLOUTICA, thus the Arabs call the Analyſis of Ariſtotle, which they have tranſlated into their language.

ANOSH BEN SHEIS is Enoch, the ſon of Seth, the ſon of Adam.

ANS BEN MALEK, called alſo Abu Hamzah Ben Naſr Al Anſari. He was one o the ſix authors moſt approved for Mohammedan traditions. He died at Baſſorah, in the 91ſt year of the Hegira, aged 103 years, after having begot one hundred children, and he was the laſt that was ſtyled Sahabah, that is to ſay, friends, companions, and contemporaries of Mohammed.

ANSAB, Genealogies. The Arabians are very curious to preſerve their genealogies, and this care is founded upon the following and ſeveral other paſſages in the Koran. "Learn "who were your anceſtors, and pray for "your kindred."

ANSAR is the plural of Naſſer, and ſignifies protectors and defenders. This is the epithet of the people of Medina who protected Mohammed when he fled from Mecca. The ſame word ſignifies in Arabic the Chriſtians; but who are more commonly called Naſſara.

ANSARI, a common ſurname of divers Arabian authors, who pretend to deſcend from the ancient people of Medina, who protected the fugitives of Mecca, and therefore are called Anſar, or protectors.

ANTARAH, one of the ſeven Arabian poets.

ANTHAB, a city of Carmenia, in Aſia Minor, now called Antioketta.

ANTHAKIA, Antioch in Syria.

ANTIGHERIA, a town on the Coaſt of Concan, or the Pirate Coaſt.

ANTONGORY, a town in Berar.

ANVERI, one of the moſt excellent Perſian Poets, a native of Abiurd in Khoraſan.

When

When he was very young, he was ſitting at the gate of his college, when a man richly dreſſed rode by him on a fine horſe, with a numerous train of attendants: Upon his aſking, *who it was*, he was told that *it was a Poet belonging to the Court*. When Anveri reflected upon the honours conferred upon poetry, for which art he had a very early bent, he applied to it more ardently than ever, and having finiſhed a poem, preſented it to the Sultan. This was a prince of the Seljukian dynaſty, named Sanjar, a great admirer of the fine arts: He approved the work of Anveri, whom he invited to his palace, and raiſed him even to the firſt honours of the ſtate. He found many other poets at Court, among whom were Selman, Zehir, and Reſhidi, all men of art and genius, but each eminent in a different way; the firſt, for the delicacy of his lyrick verſes; the ſecond, for the moral tendency of his poems; and the third, for the chaſtity of his compoſitions; a virtue, which his predeceſſors and contemporaries were apt to neglect.

ANZAR, a city of Turkeſtan, the neareſt to Cathai, or the north of China.

APOLLONIUS. Author of a book, which the Arabians who have tranſlated it, name *Ketab al Makhrouthat*, i. e. *Book of Conic Sections*. It has been tranſlated by the Khalif al Mamon.

APOLLONIUS AL THELESMATIKI, is Apollonius Tyaneus, a notorious magician, who by his illuſions endeavoured to imitate miracles of the diſciples of Jeſus Chriſt.

APPOO, a river of Pegu.

APRAHAM, is the name of a Perſian of one of the firſt centuries. The Arabians call him Ibrahim. It is alſo the name which the ancient Magi gave to Abraham.

APTHA, a ſmall town on the Malabar Coaſt, juſt below Bombay.

ARAB, and AARAB, the Arabians, *Gezirat al Arab*, the Iſland of the Arabs or Arabia.

The Arabians have a double origin, the firſt who are called the pure and unmixed deſcend from Cahtan, or Joctan, ſon of Heber, and brother of Phaleg, who after the confuſion of tongues came and inhabited this peninſula of Aſia, which may have derived its name either from Jarab, the ſon of Joctan, or from a great plain which is in the province of Tahamah bearing the name of Arabat. The ſecond origin of the Arabs, they believe, is from Iſmael, ſon of Abraham, who eſtabliſhed himſelf amongſt the firſt Arabians, and is the progenitor of thoſe which are called Motaarabes and Moſtaarabes, or mixed Arabs, ſuch as the Iſmaelites are! Yet we muſt not confound theſe with the modern Moſtaarabes, who are Arabians mixed with other foreign nations. The name of Mocarabes, the Spaniards gave them, being a corruption of Mostaarabes.

ARABA, a river of Mekran.

ARACAN, Vide Reccan.

ARACANJOY, a town in the Myſore country, about 30 miles ſouth of Seringapatam.

ARACLI, the city of Heraclea, in Macedonia.

ARAF, (*Arab.*) a place between the paradiſe and hell of the Mohammedans. Some ſay, it is a ſeparation reſembling a veil; others pretend, it is a thick and very ſtrong wall. The Koran ſpeaks of it as follows: *Between the happy and the damned there is a veil or ſeparation; and upon the Araf there are men, or Angels in the ſhape of men, who know every one that is in that place by the marks which they bear.* What is called Araf or a *Veil*, in this verſe, is in another chapter called a *ſtrong wall*. The Mohammedans are not agreed who theſe men are. Some ſay, they are the Patriarchs and Prophets, others will have them to be the fai[illegible]nd martyrs. Some of their doctors pretend this place is a kind of purgatory, in which are placed thoſe among the faithful, whoſe good and bad actions are ſo equal, that they have not merit enough to enter into Paradiſe, nor demerit enough to be condemned to the flames of hell: But that

at the day of judgment, theſe perſons ſhall be ſummoned before the Creator, and proſtrating themſelves in his preſence ſhall acquire, by this act of adoration, a degree of merit, by which their good actions will outweigh their bad, and they will enter into glory.

ARAFAH, (*Arab.*) the ninth day of the laſt month of the Arabic year, named *Dhoulhegiat*; on which the pilgrims of Mecca perform their devotions on a neighbouring mountain, called Arafat. The Mohammedans have a very great veneration for this mountain, becauſe they believe, that Adam and Eve, after they were baniſhed out of Paradiſe, having been ſeparated from each other during 120 years, met afterwards on this mountain.

ARAM, name of a mountain, and of a well near the confines of Syria. Alſo of two mountains between Mecca and Medina.

ARAM AI, is a lunar month according to the Calendar of the Kathaians, who however make uſe commonly of the ſolar year; yet they differ from other nations in that they do not divide their months into weeks, but into two parts of fifteen days each.

ARANDANGY, a town on the coaſt oppoſite to Jafnapatam, in the north part of Ceylon.

ARBAIN, (*Arab.*) this word, which properly ſignifies forty, is applied particularly to the *forty traditions*. To underſtand this you are know, what Mohammed once ſaid, that whoever ſhould teach the faithful forty traditions, to inſtruct them in the way to Heaven, ſhould be exalted to the higheſt place in Paradiſe. This ſet abundance of Muſſulman doctors on collecting traditions relating to the Mohammedan religion, which has greatly multiplied books on that ſubject among them. The matters treated of in theſe books, are the fundamental points of the faith, its articles, moral virtues, the obſervance of the commandments, the duty of making war with infidels, the pilgrimage to Mecca, prayer, &c.

ARBEL, a city of Meſopotamia, famous for the defeat of Darius by Alexander the Great.

ARBENGIAN, a ſmall town, in the valley of Sogd, in Samarcand. Sogd is a very ancient name, for it has given its name to a great province, which all the Greek and Latin Geographers call Sogdiana.

ARBUNA, the town of Narbonne in France. It was taken, together with Thoulouſe and great part of Languedoc, by the Arabians, who had conquered Spain. The Count de Eudes, having been afterwards defeated, attempting to recover it, the Saracens advanced a great way into France, where they were met, and totally routed by Charles Martel, grandfather to Charlemagne; and obliged to take refuge in Narbonne.

ARCAM, a black and white ſerpent in Turkeſtan. Its venom is the moſt dangerous and mortal of all poiſons.

ARCOT, a city in the Carnatic.

ARDASTAN, or ARDISTAN, a town of the province of Jebal, 36 leagues from Iſpahan.

ARDEBIL, a town of the province of Adherbigian, which is a part of Media.

ARDEN, the river Jordan in Paleſtine.

ARDINELLE, a town in the Myſore country, ſouth of Seringapatam.

ARDOUKEND, is the ancient name of the city of Caſhgar in Turkeſtan.

ARDOUS, Ardouſh and Arthous, whom ſome alſo call Thous, is Arideus, the brother of Alexander.

ARDUBAD, a city in Adherbigian.

AREBISTAN, Arabia.

ARECK, a town of Viſiapoor, weſt of Bejapore.

AREFI, ſignifies in general, a pious or holy man; and this term is often made uſe of when perſons do not chuſe to name thoſe they are ſpeaking of.

AREFOUN, is the plural of the foregoing word, and *Areſin* is the oblique caſe of the nominative *Arefoun*. *Akhbar al Areſin*, the hiſtory of the ſpiritual men, written by Bakoviah Al Shiragi. *Arefoun* and *Areſin* ſignify in general the Connoiſſeurs and learned men,

ARESH,

ARESH, is the name of him who is reckoned to have beſt known how to manage a bow. When they want to praiſe an archer they compare him to Areſh. He lived in the reign of Manucheher.

ARGIASB or ARGIAST, the ſon or grandſon of Afraſiab, was king of Turkeſtan when Kiſhtaſb reigned in Perſia.

ARGIS, a very ſtong caſtle in Meſopotamia, not far from the city of Amida, which Tamerlane took in the 796th year of the Hegira.

ARGIS, a ſtrong caſtle in Armenia near Amida.

ARGOUS, ſurnamed Bathalmious. One of the ſucceſſors of Alexander according to the Oriental hiſtorians.

ARIDSONG, a town of Thibet.

ARIELORE, a town in the Carnatic, on the banks of the river Coleroon.

ARIHA and ARIKHA, the city of Jericho.

ARIMANIUS, the evil God of the ancient Perſians. The chief doctrine of the Perſian *Magi* was, that there are *two principles*, one of which is the cauſe of all *good*, the other the cauſe of all *evil*. The good God they called *Yazdan*, and the evil God *Aherman*. The Greeks call the former *Oromaſdes*, and the latter *Arimanius*. Concerning theſe two Gods, there was ſome difference of opinion among them: ſome held that both of them were from all eternity; others contended, that the good God was eternal, and that the other was created; but they all agreed, that the oppoſition between them will continue to the end of the world; that then the good God ſhall overcome the evil, and that from thenceforward each of them ſhall have his world for himſelf. They looked upon *darkneſs* as the trueſt ſymbol of the evil God, and *light* the trueſt ſymbol of the good God. They had ſuch a deteſtation of Arimanius, or the evil God, that they always wrote his name backward. Some writers have given us a very odd and particular account of the origin of Arimanius. Oromaſdes, ſay they, conſidering that he was alone, ſaid to himſelf, *If I have no one to oppoſe me, where is all my glory?* This ſingle reflexion created Arimanius, who, by his everlaſting oppoſition to the divine will, contributed, againſt his inclination, to the glory of Oromaſdes.

Plutarch informs us, that Oromaſdes created ſeveral Gods, or *genii*, ſuch as *goodneſs*, *truth*, *wiſdom*, *juſtice*, the *comforts of life*, and all *lawful engagements*. Arimanius, on the other hand, created as many dæmons, or devils, implacable enemies of Oromaſdes, ſuch as *lies*, *wickedneſs*, and all manner of abominations. The former likewiſe created twenty four genii, and encloſed them in an egg. The latter broke this egg, and by this means cauſed the mixture of good and evil.

Plutarch alſo relates, that the Perſians uſed to pound the herb *omomus* in a mortar, and at the ſame time invoke Arimanius, and *darkneſs:* then they mixed the blood of a wolf, juſt killed, with the herb *omomus*; and, carrying it out, threw it in a place, where the rays of the ſun never came.

This doctrine of the *good* and *evil principle*, bears ſuch a reſemblance to the notion of a *God* and *a Devil*, that poſſibly it might be borrowed from ſome ancient tradition concerning the *fallen angels*, which might not be unknown to the Perſians, or it might be taken from the account, which Moſes has left us concerning the creation of *light*, and its ſeparation from darkneſs. See Magi, and Aherman.

ARINGIAN, a town of Turkeſtan.

ARINKILL, Vide Warangole.

ARIPA, a town on the N. W. Coaſt of Ceylon.

ARISTAKHAR. The philoſopher Ariſtarchus.

ARISTHATHLIS and ARISTHATHALIS, is Ariſtotle, the philoſopher, whom the people of the Eaſt alſo call Ariſtou. The works we have of him have been tranſ-

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lated from the Greek, into Arabic, and Syriac: His life and ſayings have been collected into two books, intitled *Siaſſat* and *Haougial*, which are to be found in the Royal Library at Paris, No. 918 and 924.

ARK OF THE COVENANT. The Mohammedans ſay, that, beſides the tables of ſtone, Moſes's ſhoes, which he pulled off before the burning buſh, were preſerved in the ark, as alſo Aaron's pontifical Tiara, and a piece of wood, called *Alouah*, which Moſes made uſe of when he ſweetened the waters of Mara. They add, that the ark was given by God to Adam ready made, and that it paſſed from hand to hand, and from patriarch to patriarch, down to Moſes: that all the portraitures of the patriarchs and prophets were to be ſeen about it: That in times of war, an impetuous wind ruſhed out of it, which blew fiercely upon the enemies of Iſrael, and entirely defeated them, and that for this reaſon they carried the ark of the covenant at the head of their armies.

ARKIDIAKOUN. Archdeacon. Under this title, Abul Khair, a very learned Chriſtian phyſician, and brother to Ebn Al Maſſih, the patriarch of the Jacobites, is very often quoted.

ARKIN, a town about 50 miles Weſt of Telingana.

ARKUNG, the kingdom of Aracan, lying to the eaſtward of Bengal.

ARLAT, the firſt tribe of the Oriental Turks, who inhabit the country beyond the Gihon or Oxus.

ARLIER, a town in the Myſore country, about 30 miles eaſt of Bangalore.

ARMEGON, a town on the Coaſt of Coromandel, north of Pullicate.

ARMEN, or ARMENK, or ARMENI DAGHI. Thus the Turks call mount Armenius or Ormenius, in Bithynia, which is very near the city of Burſa.

ARMENIAH or ARMINIAH. Armenia.

ARMEN or ARMENI, an Armenian.

ARNAL, a town near Baſſeen.

ARNAUL or ARNOL, a town about 70 miles weſt of Dehly.

ARNAUTH VAALAIETI, is Albania.

ARNAUTH BIBERI. Pepper of Albania.

ARNAUTH ESKENDERIAZI. Alexandria of Albania. Thus the Turks call Ales or Aleſſio, a town of that province.

ARNAUTH KEBESI is a kind of furred robe or gown.

ARNI, a town about 20 miles ſouth of Arcot.

AROKHAGE, a diſtrict of Seiſtan.

ARRAGIAN, a town of the province of Khuziſtan or Suſiana.

ARRAH, a town in Bahar, a few miles weſt of the river Soan.

ARRAN, a ſmall country which ſome geographers place in Armenia; and others between Media and Georgia.

ARRAS and ARAS. The river Araxes, which ſome alſo call Arſinas.

ARSANI, is Arſenius, who to avoid the wrath of the Emperor Arcadius, fled to the Holy Mountain called Mokatham, where he died.

ARSANID, a village dependent upon Merow, one of the principal cities of Khoraſan.

ARSH, *(Arab.)* The throne of God. The Mohammedans ſay, God has two thrones. The firſt, which is called *Arſh*, is only the Empyrean Heaven, which is the throne of the glory and majeſty of God. They call the ſecond *Corſi*, which is properly his tribunal, on which he takes cognizance of things below, and on which he will judge the world. When Mohammed ſpeaks of the firſt, which he calls *Arſh Adhim*, the *great throne*, by way of excellence, he ſays, that God took a great deal of pains in producing it, and founded it upon the waters. The Mohammedans pretend, that this throne is ſupported by eight columns, whoſe nature and value is unknown;

that

that it is mounted by three hundred thouſand ſteps; that there is between each ſtep three hundred thouſand years journey, and that the ſpaces are filled with ſquadrons of angels; ſome of whom are deſtined to carry this throne.

ARTAK and ARTOK, alſo pronounced ORTOK, a mountain in Turkeſtan, oppoſite to which is another called Gurtak, and between them lies the city of Caracoum. Vide Cara Khan.

ARVACOURCHY, a town in the Dindiguli paſs near Tritchinopoly.

ARVAL, a town in Bahar, on the eaſt bank of the Soan.

ARUAN or ERIVAN, a town of Armenia. Vide Erivan.

ARVIR, a town in the Peiſhwah's country.

ARUT and MARUT. Two angels, who, according to the impoſtor Mohammed, were ſent by God to teach men not to commit murder, not to give wrong judgment, and not to drink wine. Theſe angels were invited by a very beautiful woman to an entertainment, who preſſed them to drink wine. They complied, and, becoming intoxicated, made love to her; upon which ſhe promiſed to gratify their deſires, upon condition that they ſhould teach her the words, by which, as they had pretended, one might eaſily mount up to heaven. They did ſo; but the Lady, inſtead of performing her promiſe, darted away to Heaven, where, having told what had happened to God, ſhe was changed into the morning ſtar, and the two angels ſeverely puniſhed.

ARZENGAN or ARZENGIAN, a town of the province of Roum, or Romania, in Syria,

ARZEROUM or ERZEROUM, corrupted from Arzalroum, which ſignifies in Arabic the land of the Romans and Greeks.

ASAR, a town of Dehly, near Mirat.

ASBANIKET or BANAKET, a town of Tranſoxania.

ASCLEPIOUS. Eſculapius the diſciple of Hermes. The Oriental authors make him the diſciple of Edris or Enoch, and they ſay that his ſtatue which held the mallow ſhrub in its hand, was the origin of idoltry before the Deluge.

ASEK, a town in Khuziſtan.

ASFAR. BANOU ASFAR, The children of the poſterity of Eſau, whom the Hebrews ſurnamed Edom, which ſignifies red, were ſurnamed by the Arabs Asfar which means red and fair. From this poſterity of Eſau ſpring the Edomites or Idumeans and the modern Arabians pretend that the Jews, as well as Romans and Greeks are of this race.

ASFENDARMOD. The name of a genius or dæmon, who preſides over and gives his name to the twelfth and laſt month of the *Yezdegerdic* year. This month, as well as the reſt conſiſts of thirty days: wherefore, to make a complete ſolar year, they add five intercalary days, at the end of the month Asfendarmod. Ulugg Beg obſerves, that the taliſmans againſt ſcorpions ought to be engraven the fifth day of this month.

ASHAB AL HAJAKEL. Author of vain, ſuperſtitious and magic ſciences. Vide Giaouberi. This word, which properly ſignifies temples and ſanctuaries according to the Hebrew origin, is alſo taken by the Arabs for ſuperſtitious and magic figures.

ASHAB KEHEF. The companions of the cavern. Thus the Arabians call the ſeven ſleepers, who entered into a cavern in the reign of Decius, and ſlept there till the time of Theodoſius, for the ſpace of 140 years.

ASHAB FIL. The Companions of the Elephants. Thus the Arabians call the army of Abrahah, a prince of Sanaa, in Arabia Felix, who beſieged Mecca with a great number of elephants, which animal had not been ſeen before in Arabia. This prince is alſo ſurnamed Saheb al fil, Lord of the Elephant. The Arabians in their Calendar call the year when this happened, Am al fil, the year of the elephant, a year, memorable by the birth of

ASSAD, a Lion. Abu Zobeid has written a treatiſe on the lion, and all its names, in the Arabian language, which is to be found in the Royal Library at Paris, No. 1120.

ASSAD, a tribe of Arabs, famous for their valour.

ASSAF, an idol of the Coraïſhite Arabians, for every tribe, and even every family, as that of Coraiſh, had their particular idols, which they worſhipped. Alſo the name of a ſmall city in Chaldea.

ASSOF, the ſon of Barakhia, according to the Oriental traditions, was Solomon's vizir, and famous for his wiſdom.

ASSAFI, the city of Safi in Morocco.

ASSAM, a territory eaſt of Bengal, and bounded on the north by Boutan.

ASSARI, a town in Baglana.

ASSEDI or ASSADI, was one of the moſt celebrated Perſian poets of Khoraſan. He was Ferdouſi's maſter in that art.

ASSEWAR, a town of Oude about twenty miles from Lucknow.

ASSEERGUR, a fort about twelve miles from Burhanpore.

ASSEER PAGODA, in the Gulph of Sind.

ASSEEL, a town in Rohilcund.

ASSIDPOOR, a town in Rohilcund.

ASUAN, a town of Upper Egypt. Edriſſi places it in a country which he calls Alvahat.

ASTA, a town in Viſiapoor.

ASTAR, Vide Eſtar. It is thus the Arabians call the ſtadium of the Greeks.

ASTARABAD. The capital of Georgia (part of the ancient Hyrcania) ſituated on the ſouth-eaſt corner of the Caſpian Sea.

ATAVA. Vide Etayah.

ASTHARLAB, an aſtrolabe, a corruption from the Greek.

ASTIR AL AFIFAH. Eſther the chaſte; the adopted daughter of Mardochai the Juſt, is Eſther the wife of Akhſhiroſh or Aſſuherus, whom the Greeks have called Oxyares, Xerxes, or Artaxerxes; but the interpreters do not agree which of the Kings of Perſia was her huſband.

ASUMAN, the name of an angel, or genius, who according to the ſuperſtition of the Magi of Perſia, preſides over the twenty-ſeventh day of each ſolar month of the Perſian year, to which they have on that account given his name. The Magi believe him to be Mordad, the angel of death. The Arabians call him Azrail a name which they have borrowed from the Jewiſh Rabbins, and the authors of the Chaldaick paraphraſes of the Holy Scripture call him Malkadmouta, the angel of death. The Perſians alſo name heaven Aſuman or Suman.

ATASABDAL ATA. The name of a chief of Derviſhes of Natolia, who lived in the time of Tamerlane.

ATABEK, a Turkiſh word, which properly ſignifies the father of the prince. It was the title of ſeveral of the nobility, who had charge of the education of the princes of the houſe of the Selguicides. Theſe lords, whom the Perſians call Atabekian, became through the favour or weakneſs of their ſovereigns, ſo powerful at laſt, that they founded four dynaſties.

ATIOUR PASS, in the Decan, between the Canoul and Oungelo countries.

ATERBABETH. The firſt of the four treatiſes, according to the tradition of the Indians, which God ſent to Brahma, and which he afterwards communicated to the Bramins or Brachmans. Theſe four books or treatiſes, which have each a particular name, are called by the general name of Bed or Beth.

ATESH, ſignifies fire in Perſian, and the Turks alſo make uſe of it. Ateſhkhaneh and Ateſh Kedah, the houſe of fire, is the temple of the Magi, where the fire is carefully preſerved and worſhipped. Kiſhtaſb the ſon of Lohoraſb, fifth king of Perſia, of the Kaianian dynaſty, was the firſt who embraced the religion of the Magi, and built ſeveral temples for the worſhip of fire.

ATESH PEREST, a worſhipper of fire, whom the Perſians alſo call Ghebr, and Parſi.

ATESH JANAN ADALAR. Thus the Turks call the burning iſlands in the Mediterranean.

ATHA ALLAH, God's gift. Surname of ſeveral Muſſulman authors, but particularly of Tajeddin Mohammed Ben Ahmed Ben Atha Allah. He is author of a book intitled Hekam al Athijah, which treats on the Muſſulman law, and is to be found in the Royal Library, at Paris, No. 672.

ATHAR. This word ſignifies in Arabic a druggiſt and an apothecary. There are many Muſſulman Doctors who bear the ſurname of Athar. Feridedeen, a Perſian Poet, has alſo this ſurname. He died about the 600th year of the Hegira.

ATHAR, which is alſo pronounced Atſar, ſignifies the veſtiges, traces, marks, memoirs, hiſtories, and every thing that has any connexion with the writings, actions, and monuments of the ancients. The Muſſulmans uſe it alſo for the traditions of Mohammed, which they more commonly call Ahadith. Elm al Athar ſignifies the ſcience of the traditions.

ATHASH, a famous Impoſtor who took poſſeſſion of the caſtle of Dizghoueh near Iſpahan, in the reign of Mohammed, ſon of Malek Shah, ſultan of the Seljukians.

ATHINIAH. Athens. Some Arabians alſo call it Zaitounah, the city of olive trees, and ſurname it Medinat al Hokama, the city of philoſophers.

ATHRABOLOS MEGHREB, Tripoly in Africa.

ATHROBOLOS SHAM, Tripoly in Syria.

ATRAK. The Turks, according to Ben Alvardi, are all thoſe people which inhabit the country beyond the river Ghion or Oxus, as far as Cathai, the northern part of China, which extends to the ocean.

ATERLU, a town of Ceylon.

ATTOCK, the river that ſeparates the province of Lahore from Peiſhore. There is but one place where troops can conveniently be tranſported, the ſtream being ſo rapid in moſt parts. There is a caſtle commanding that paſſage called the caſtle of Attock.

ATTORE, a town in the Carnatic about 70 miles weſt of Fort St. David.

AVA, a maritime territory ſouth of Aracan.

AUAIRAT. The Avarites or Avares, a northern nation of whom we knew nothing before the 567th year of the Hegira. Paul Diacre writes, that Alboin, king of the Lombards, put them and the Huns in poſſeſſion of Pannonia, when he left that country and went to Italy.

AUDAGAST, a town of Mauritiana.

AUGIAN, a town of the province of Adherbigian.

AUHADI MARAGAH, a celebrated Perſian Poet. He died in the 697th year of the Hegira.

AVIL or OVIL, is Obed, the grandfather of David.

AVIR, a mountain near the Gulph of Perſia.

AULAD ALLAH. *The ſons of God*, mentioned in the book of Geneſis. The eaſtern Chriſtians do not take them to be the angels; and in this opinion they are followed by the Mohammedans, who ſay, they are the poſterity of the patriarch Seth, and ſo called, becauſe they led a very holy life on a mountain, which took its name from them, joining with the angels in ſinging praiſes to God. They lived on the fruits of the earth only, abſtaining from all ſorts of injuſtice; and their common oath was, by the blood of Abel, for which they cried to God, for vengeance on *the ſons of men*. Theſe latter were the poſterity of Cain, and lived on the plain, waging war with the children of Seth; many of whom, at length, deſcended from the mountain, and ſought alliance with the children of Cain.

AULIA *(Arab.) The friends of God.* So the Mohammedans call their *ſaints*. They are ſpoken of in the Koran, in the Chapter intituled *Jonas*, as follows; *The ſaints, or the friends of God, fear nothing: they are ſubject to no affliction; becauſe they have the true faith, and live according to it, and exactly obey God, who*

who rewards them both in this life and in the next. The Muſſulman doctors give us various deſcriptions of the ſaints. One defines them to be thoſe, who having been enemies to themſelves in this life, become the friends of God in the next. Another deſcribes them to be the title or inſcription of the book of the law; the demonſtration of all truth, and all myſteries; their exterior leads us to the obſervation of the law; their interior, to ſelf-denial and detachment from the things of this world. They have begun their career before all ages, and have laboured only for eternity: They have never quitted, during their life, the gate of the ſacred palace of the divinity, and at length are entered into it: They have diſcovered the ſecret things of God, and have obſerved a religious ſilence.

By the fear from which they are ſaid to be exempt, interpreters underſtand that fear which is cauſed by the rigour of God's judgement, and by their recompence in this world, the aſſiſtance of good angels, and a proſpect before death of the happy place, for which they are deſigned. Others add to this dreams and viſions with which they are favoured.

AUMMAR BEN YASSER. One of the firſt Muſſulmans, who was ſeized by the idolaters of Mecca, and caſt into a fire; they ſay, that Mohammed paſſing by, commanded the fire not to hurt, but recreate him in the ſame manner as Abraham, when he paſſed through the furnace of Nimrod.

AURAD, *(Arab.)* Certain portions or ſections of the Koran, which the Mohammedans recite at different hours.

AURUNGABAD. The capital of the province of Dowletabad, in the Dekhan.

AURUNGI, a ſong, that is to ſay, the royal ſong, compoſed by Barbud, muſic maſter to Khoſrou Parviz, king of Perſia, of the Dynaſty of the Saſſanides.

AUSH, a city of Tranſoxania.

AUTAN KELURAN, a city in Tranſoxania.

AUTARRA, a town in Allahabad,

AUTERWUZY, a territory ſouth of Surat.

AUTHORI, a town in Dehly.

AWJ, or AOUG, ſurnamed Anac, is Og, king of Bazan, who was of the race of the Anakims or giants of the Holy Land, of whom mention is made in Geneſis.

AWJAN, a city in Adherbijan,

AWAL, a valley between Mecca, and Yemama; alſo a place between Medina and Thaif.

AZAB, this word ſignifies in Arabic, a bachelor. The Turks pronounce it Azap, and apply it to a new raiſed ſoldier, or janiſſary.

AZABISTAN. The recruits and new troops, amongſt whom they enrol none but free and unmarried people.

AZAC, a town ſituated at the mouth of the Tanais, in the poſſeſſion of the Turks. It gives its name not only to the ſea, into which the river diſcharges itſelf, but alſo to the adjacent country, and to its inhabitants, whom we call Coſſacks.

AZAK, a city in the Paulus Meotis, called Azof by the Europeans.

AZAL, the metropolis of Arabia Felix.

AZAR, according to the Muſſulman traditions, was the ſon of Tareh, and father of Abraham.

AZAR, or ADHAR, a month in the Syrian or Syro Macedonian calendar, which correſponds with our month of March.

AZARECAH *(Arab.)* The name of a ſect of heretics, which ſprung from one Nafê Ben Azrak. They multiplied greatly under the empire of the Khalifs, and became ſo powerful, that they often fought, and defeated the armies that were ſent againſt them. They declared themſelves ſworn enemies of the *Ommiades*, and gave them much trouble in Babylonian and Perſian Irak. They were at laſt diſperſed by the Khalifs Yezid and Abdalmalek. This ſect acknowledged no power on earth, temporal or ſpiritual, as lawful; and joined with all the ſects that were enemies of Mohammediſm.

AZAZIL,

AZAZIL *(Arab.)* Thoſe angels, according to the Mohammedans, who are neareſt to the throne of God. They are uſually joined with the *Aſrafil*, or *Seraphim*, and the *Kerubiin* or *Cherubin*. When God beſtows his grace on his creatures, theſe angels ſay, *On thee, O Lord, all our happineſs depends.* See Angels.

AZD, name of a very famous tribe of Arabs, which has produced ſeveral illuſtrious men, who took the ſurname of Azdi.

AZEMGUR, a town of Allahabad.

AZERJAL, a city of Syria, bordering upon Arabia.

AZERI, a diſtrict called alſo Ajahena, being part of Media and Armenia.

AZERIAT, a city of Syria bordering upon Arabia.

AZERSHEB, one of thoſe temples in the city of Balkh, that were deſtroyed by Alexander the Great.

AZLAM, *Vide* Akdah.

AZMERIGUNG, in Sylhet.

AZOUR, a town of Sind, weſt of that river.

AZRAIL, *(Arab.)* The name of the *exterminating* angel, whoſe buſineſs is to ſeparate ſouls from their bodies according to the Mohammedan tradition, borrowed from the Talmudiſts. See Angels.

AZRUN, the twin ſiſter of Cain, who wanted to marry her, becauſe he thought her handſomer than Ovain the twin ſiſter of Abel, whom Adam inſiſted upon his taking to wife. This jealouſy was the cauſe of Cain's killing Abel, according to the traditions of the oriental Chriſtians, related by Ebn Batrikh.

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BAAL. The ſame as Bel or Belus; an idol of the Chaldeans and Phœnicians, or Canaanites. The former worſhipped Mars under this name, as appears from Joſephus, who, ſpeaking of Thurus, the ſucceſſor of Ninus, ſays, *To this Mars the Aſſyrians erected the firſt ſtatue, and worſhipped him as a God, calling him Baal.* It is probable the Phœnicians worſhipped the ſun under the name of Baal: For Joſiah, willing to make ſome amends for the wickedneſs of Manaſſeh, in worſhipping Baal, and all the hoſt of Heaven, *put to death the idolatrous prieſts, that burnt incenſe unto Baal, to the Sun, and to the Moon, and to the Planets, and to all the hoſt of Heaven. He likewiſe took away the horſes that the Kings of Judah had given to the Sun, and burnt the chariots of the Sun with fire.*

The temples conſecrated to this God, are called in the Scripture *Chamanim*, which ſignifies places incloſed with walls, in which was kept a perpetual fire.

Maundrell, in his journey from Aleppo to Jeruſalem, obſerved ſome footſteps of theſe incloſures in Syria. In moſt of them were no ſtatues; in a few there were ſome, but of no uniform figure.

The word *Baal* in the Punic language ſignifies *Lord* or *Maſter*, and doubtleſs means the ſupreme deity, the lord and maſter of the univerſe. It is often joined with the name of ſome falſe God, as *Baal-berith*, *Baal-peor*, *Baal-zephon*, and the like. This deity paſſed from the Phœnicians to the Carthaginians, who were a colony of the Phœnicians, as appears from the Carthaginian names, Hannibal, Aſdrubal, &c. according to the cuſtom of the Eaſt, where kings and great men added to their own names, thoſe of their Gods.

This falſe deity is frequently mentioned in Scripture in the plural number, *(Baalim)*; which may ſignify, either that the name, *Baal*, was given to ſeveral different gods, or that there were many ſtatues bearing different appellations, conſecrated to this idol.

Arnobius tells us, that *Baal* was of an uncertain ſex, and that his votaries, when they called upon him, invoked him thus; *Hear us, whether thou art a God or a Goddeſs.*

Some learned men think, that the *Baal* of the Phœnicians is the *Saturn* of the Greeks; which is probable enough from the conformity there is between the human ſacrifices

offered to Saturn, and thoſe which the Scripture tells us were offered to *Baal*. Others are of opinion, that *Baal* was the Phœnician or Tyrian *Hercules*, a God of great antiquity in Phœnicia.

The Mohammedans relate, that Abraham, before he left Ur of the Chaldees, took an opportunity, when the Chaldæans were abroad in the fields, celebrating a great feſtival, to break in pieces all their idols, except *Baal*, about whoſe neck he hung the axe, with which he had accompliſhed his deſign, that they might ſuppoſe *Baal* himſelf was the author of all the miſchief. Thus the Koran: 'We 'gave unto Abraham his direction heretofore, 'and we knew him to be worthy of the re'velations wherewith he was favoured. Re'member, when he ſaid unto his father, and 'his people, what are theſe images, to which 'ye are ſo entirely devoted? They anſwered, 'we found our fathers worſhipping them. 'He ſaid, verily both ye and your fathers 'have been in a manifeſt error. They ſaid, 'doſt thou ſeriouſly tell us the truth, or art 'thou one who jeſteſt with us? He replied, 'verily your Lord is the Lord of the heavens 'and the earth; it is he who hath created 'them: and I am one of thoſe, who bear 'witneſs thereof. By God, I will ſurely deviſe 'a plot againſt your idols, after ye ſhall have 'retired from them, and ſhall have turned your 'backs. And in the peoples abſence, he went 'into the temple, where the idols ſtood, and 'he brake them all in pieces, except the '*biggeſt* of them, that they might lay the 'blame upon that. And, when they were 'returned, and ſaw the havock which had 'been made, they ſaid, who hath done 'thus to our Gods? He is certainly an im'pious perſon. And certain of them an'ſwered, we heard a young man ſpeak re'proachfully of them; he is named, Abra'ham: They ſaid, bring him therefore be'fore the eyes of the people, that they may 'bear witneſs againſt him. And when he 'was brought before the aſſembly, they 'ſaid, haſt thou done this unto our Gods, 'O Abraham? He anſwered, Nay, that '*biggeſt* of them hath done it; but aſk 'them, if they can ſpeak. And they returned 'unto themſelves, and ſaid the one to the 'other, verily ye are the impious perſons. 'Afterwards they relapſed into their former 'obſtinacy, and ſaid, verily thou knoweſt 'that theſe ſpeak not. Abraham anſwered, 'do ye therefore worſhip, beſide God, that 'which cannot profit you at all, neither can 'it hurt you. Fie on you, and upon that 'which he worſhip beſide God! Do ye not 'underſtand? They ſaid, burn him, and 'avenge your Gods.' Mohammed was indebted to the Jews for this ſtory, who tell it in manner ſome what different: For they ſay, that Abraham performed this exploit in his father's ſhop, during his abſence; and that Terah returning, and demanding the occaſion of this diſorder, Abraham told him, that the idols had quarrelled about an offering of fine flour brought them by an old woman, and that the biggeſt of them (*Baal*) had got the better of the reſt, and broken them to pieces: They add, that Terah, falling into a violent paſſion, carried his ſon before Nimrod, that he might be ſeverely puniſhed for his inſolence.

BAB. In the language of the Magi, or ancient Perſians, ſignifies, in general, *father*; but they give this name particularly, and by way of excellence, to *fire*, which they look upon as the father and principle of all things, according to the opinion of Zoroaſter, who was herein followed by Anaxagoras. The Mohammedans, on the contrary, believe, that *water* was the principle out of which all bodies were formed, thoſe of the angels excepted; in which they ſeem attached to the doctrine of Moſes who was followed by Thales. It appears then, that theſe two philoſophers, the moſt ancient of the ſchools of the Greeks, borrowed their doctrine, the latter from Moſes, the former from Zoroaſter.

BAB, a gate or door. Throughout all the East, this word ſignifies the Court of a prince. The Perſians ſay *Der*, and the Turks *Capu* or *Capi*. The threſhold alſo which the Arabians call *Suddat*, and the Turks and Perſians *Aſitanè*, has the ſame ſignification. The Khalifs of Bagdad made all thoſe who entered their palace proſtrate themſelves at the threſhold, where a piece of the black ſtone of Mecca was enſhrined, to make it more venerable to the people, and it was a crime to tread upon it.

BAB AL ABWAB. The Gate of Gates, or the great Paſſage. It is thus the Arabians call the Caſpian Gates, which are nothing elſe but an opening in mount Caucaſus upon the banks of the Caſpian Sea, where they have built a city which bears the ſame name. The Perſians call it *Derbend*, or the *Barrier*; and the Turks *Demir Capi*, the *Iron Gate*. The oriental traditions ſay, that Alexander the Great built here a ſtrong and thick wall to prevent the inroads of the northern nations. The Arabians call this wall *Sedd Eſkander*, *the Rampart*, or the *bulwark of Alexander*; and *Sedd Yagiug u Magiug*, *the rampart of Gog and Magog*. The province where this town and wall (of which there are not now any veſtiges) were ſituated, is at preſent called Shirvan; but was formerly named *Seri al Dheheb*, which ſignifies in Arabic, the golden Throne.

BAB AL MANDEB. The Gate of Tears. Thus the Arabians call the Straits of the Red Sea, which we commonly call Babelmandel, and the Turks, Bab Bogazi, which is alſo their general name for all ſtraits. Gebal al Mandeb is the name of a promontory which narrows the entrance of the Straits on the Arabian ſide.

BAB AL ZOHAK. The Gate of the Way. Thus the Arabians call what we commonly name the Straits of Gibraltar.

BAB BOGAZI, the Throat of the Gate. This compound Turkiſh word ſignifies a channel, which enters into a large extent of the ſea. The Arabians call it *Halk*, which ſignifies the ſame in their language. *Vad al Halk* is the narrow paſſage betwixt the moraſs of Tunis, and the Mediterranean.

BABA. The name of a famous Turkiſh impoſtor, who appeared in the city of Amaſia, in the 638th year of the Hegira. He had a diſciple, as great a cheat as himſelf, named Iſaac, who taught his followers to make this profeſſion of their faith, *there is but one God, and Baba is his Prophet*. The Mohammedans, enraged that Baba thus degraded their Prophet, and took his place, endeavoured to ſeize his perſon, but in vain; for he had ſuch a multitude of followers, that he ſoon raiſed a large army, with which he ravaged and plundered a great part of Natolia, but at length he was defeated, and his ſect diſperſed, in the year of Chriſt 1240.

BABA KHAN, father of the King. This compound Turkiſh word ſignifies the ſame as Atabek. Vide Atabek.

BABAIN, the two gates, a town in Arabia in the diſtrict of Baharain, ſituated in the point of the Perſian Gulph, and exceedingly convenient as a port for the two ſeas of Oman and Fars.

BABEK, ſurnamed Horremi or Horremdin, was a native of the province of Adherbigian, and a very impious man, being not attached to any religion, neither to any ſect then known in Aſia. He made his appearance in the 201ſt year of the Hegira, and his ſect is called the Horremitiks. The Khalif Motaſſem ordered his legs and arms to be chopped off, and his body to be hanged upon a gibbet.

BABEL. Babylon, formerly the capital of Chaldea, and of the Aſſyrian empire, of which there now remain hardly any veſtiges.

BABELA, a ſmall Village near Antiochia.

BABERT, a Town ſituated on the Tygris, above the ancient Town of Cteſiphon. The Greeks have called it Babytace.

BABET, a town in Bokhara.

BABLION,

BABLION, the diminutive of Babel or little Babylon, is Babylon of Egypt, which the Arabians called alſo Meſr, the name of Egypt, derived from the Hebrew word Miſraim.

BABUNIAH, a ſmall village near Bagdad.

BACCALI, ſurname of Abul Fadhl Mohammed Ben Caſſem al Khovarezmi, who has the title of Zein al Meſhaikh, ornament of the Sheiks and Doctors. He died in the 562d year of the Hegira, or as ſome ſay in the 573d of the ſame æra. He was alſo ſurnamed Zeideddeen.

BACLAN, name of a country in the neighbourhood of Balkh in Khoraſan, where the Gazzians, or Turcomans, eſtabliſhed themſelves in the reign of Sultan Sanjar Seljuky.

BACRAT DAGHI. Thus the Turks call mount Taurus. The word *Bacrah* or *Bacrat* ſignifies in Arabic a Cow.

BACU, the name of one of the ancient heroes of Perſia. It is alſo the name of a town ſituated on the weſtern ſide of the Caſpian Sea. The Caſpian Sea, which our Geographers call the Sea of Bachu, is called by the Perſians, *Deria Bacu* and *Bacuieh*, as well as *Deria Ghilan*, *Deria Dilem*, and *Deria Thabareſtan*, which are provinces ſituated along the banks of the Caſpian Sea. *Deria* ſignifies in Perſian *Sea:* the Arabians call it *Bahar*, and the Turks *Denghiz* or *Deniz*.

BAD, *(Perſ.)* The name of an angel, or genius, who, according to the tradition of the Magi, or Zoroaſtians, preſides over the winds: He alſo ſuperintends every thing which happens on the twenty-ſecond day of each month of the Perſian year.

BADAVERD, is the name of a plant, which the wind blows about the country, and which they ſay generates wind.

BADAVURD, is the name of place near the city of Vaſſeth in Chaldea.

BADAKHSHIAN and BALAKHSHIAN, a country which makes a part of the province of Thokhareſtan, and is bounded by the river Gihon or Oxus, to the eaſt and north.

BADAKSHI, a Perſian Poet, and native of the province of Badakhſhan. He lived in the reign of the Khalif Moctaſi.

BADAL, ſurname of Badreddeen Iſmael al Tabrizi, an Arabian author.

BADAN, or ABADAN FIROUZ. The abode and habitation of felicity. This is the epithet which the Perſians give to the city of Ardebil, becauſe of the ſepulchres of the Sheiks, Sefi and Hyder, which are there. There is another town named Firouzabad, in Perſia, not far from Shiraz, which we muſt not confound with the foregoing.

BADAVI or BEDEVI, are thoſe Arabs, who inhabit the Deſert of Arabia, and have no other habitations but their tents. Our travellers call them the Beduini or Bedouins. The ancients gave them the name of Nomades and Scenites.

BADELGIAN and BADINGIAN, an Arabian word, corrupted from the Perſian Badinghian, from which the Spaniards have formed Berangenas and Verangenas; the Italians Melenzane; and the Botaniſts, Mala Inſana. It is the fruit of the plant called in Latin, Solanum Pomiferum, which we call Verangenes and Love Apples.

BADINGHIZ, the name of a Perſian plant, which the peaſants hold in their hands, when they winnow their corn, believing it has the power to create wind. They call it alſo Badavurd. Theſe two words ſignify in Perſian that which excites, and that which brings wind.

BADGHIS, the name of a town, and of a great extent of territory, in the province of Khoraſan, which comprehends ſeveral towns and large villages, and amongſt others Herat and Meru, which are both capitals of that province.

BADI, or AL BADI, name of a caſtle or royal palace, which Mula Ahmed built, in the city of Morocco.

BADIAH, the Deſert. It is thus the Arabians call that part of their country, which we name the Deſert, and which is inhabited by the Bedouins.

BADGAM, a town of Ahmednagur.

BADIAT AL GINN *(Arab.)* *The wilderneſs* of *Fairies* or *Demons.* The ancient traditions of the Eaſt, which may be called their mythological and fabulous hiſtory, relate, that God, having taken away the government of the world from the Genii, gave it to Adam and his poſterity. Theſe firſt creatures, being unworthy to people it, were confined in the wilderneſs we are ſpeaking of. Some of their hiſtorians, or writers of romances, place this wilderneſs in the moſt weſtern part of Africa.

BADIAT AL TIAH, is the particular name of the Deſert of Arabia, through which the children of Iſrael paſſed to go from Egypt into Paleſtine. The Muſſulmans ſay, that the Jews only remained forty days in this Deſert. Vide Sina and Thor.

BADKHANEH and BADKHANI, the name of a fountain in the province of Damegan, near a large village, called Hava, alſo named *the fountain of wind,* becauſe at a certain time of the year there comes out of it an impetuous wind, which carries away men and beaſts, and even roots up trees.

BADKHON and BADGHIR, air holes which are made in the houſes in Perſia.

BAD MESSIH *(Pers.)* The *wind* or *breath* of the *Meſſiah.* So the Perſians call the power which Jeſus Chriſt had of working miracles; for they ſay, that, by his breath alone, he not only raiſed the dead, but gave life to things inanimate. They have, in their language, a book of the infancy of Jeſus Chriſt (which was current likewiſe in the firſt ages of the church among the Chriſtians) in which it is ſaid, that Jeſus Chriſt, when a child, formed birds out of the earth, and with his breath alone made them fly.

The Orientaliſts, and particularly the Muſſulmans when they would extol the ability of a phyſician, ſay, he has the breath of the Meſſiah; by which they would expreſs, that he is capable of raiſing the dead.

BADONGUR, a fort in AdjetSing's country.

BADRACHILLUM, a town of Golconda on the river Bain Ganga.

BADULE, a town in the Iſland of Ceylon

BADZEHER, or BAZEHER. This word ſignifies in Perſian that which diſpels poiſon, and by this word is underſtood whatever the Greeks meant by antidotes either ſimple or compound; but it is particularly applied to the ſtone which we by corruption from the Perſians, call Bezoar.

BAGDAD. E. Long. 44. Lat. 33. A ſtrong town of Turky, on the frontiers of Perſia, on the river Tigris, in the Arabian Irak, the ancient Chaldea, of which it is the capital, and ſtands 260 miles N. W. of Boſrah, 340 miles W. of Iſpahan, and 350 miles S. E. of Aleppo. It was the capital of the Khalifs till the middle of the thirteenth century, when the Turks made a conqueſt of it; ſince which it has been taken and retaken ſeveral times by the Perſians and Turks; but the Turks made themſelves maſters of it in the year 1689, and have continued in poſſeſſion of it ever ſince. Nadir Shah beſieged it more than once, but was obliged to raiſe the ſiege by the Turks.

BAGDAD KHATUN, a daughter of Emir Guiban, who governed the empire of the Tartars in the reign of Abuſaid, the ſon of Algiaptu. Her father having refuſed to give her in marriage to that prince, was the occaſion of his diſgrace; but after the death of Guiban, Sheik Haſſan, who had married her, repudiated her, and gave her into the hands of Abuſaid: This prince publickly married her, and for ſome time was entirely governed by her; but being at laſt diſturbed, and dying a ſhort time after, ſhe was ſuſpected to have poiſoned him, and Baidu, the ſucceſſor of Abuſaid, put her to death.

BAGHDADEK, a town in Khaverezm.

BAGE. *(Perſ.)* So the Magi, or the followers of Zoroaſter, call a myſterious ſilence, which they obſerve, while they waſh, or eat, after having ſecretly repeated certain words.

This

This ſilence, which they never break, makes a a part of their religion: Upon which we may remark, that, probably, Pythagoras drew ſome of his maxims from the doctrine of Zoroaſter, ſince he obliged his diſciples to obſerve a rigorous ſilence, and commanded them to have a reſpect for fire.

BAGHISTAN, a town in Taſhkend.

BAGIAH, EBN BAGIAH or BAGEH, is the philoſopher whom we commonly call Avenpace, who lived in the 530th year of the Hegira.

BAGIAH and BAGIAIAH, a city in Africa. The ancients called it Vaga and Baga, and we call it Bugia.

BAGIAT, a ſmall country between Ethiopia and Nubia, on the weſt of the Red Sea.

BAGLANA, a territory ſituated between the Decan, Guzerat, and Kandies.

BAGNAKIAH. The people who inhabit the country between the Khozarians and the Greeks, bordering alſo to the north on Ruſſia, or Moſcovy. Theſe are the Tartars whom we call Nagaians or Nagaiſki, who inhabit the country on both ſides of the Volga, near its entrance into the Caſpian Sea.

BAGTHUR, a city of Khoraſan.

BAGURI. Surname of Mohammed Ben Iſhak, an Arabian Author, who died A. H. 679.

BAHALUL, who lived during the Khalifat of Harun Raſhid, was one of thoſe people who paſs amongſt ths Muſſulmans either for ſaints or madmen. Although ſurnamed Al Megnun, or the Fool, he was poſſeſſed of a great deal of wit.

BAHAMAN. The name of an angel or genius, who, according to the Perſian Magi, has the government of oxen, ſheep, and all animals, which may be tamed or made gentle.

BAHAMAN, and BEHEMEN, is a plant whoſe roots, which are ſometimes red and ſometimes white, have a great reſemblance to carrots. Ebn Sina ſays, that they fatten very much and are provocative.

BAHAMANGEH. The feaſt of Bahaman, which is celebrated in the month Bahaman and on the ſecond day, which alſo is called Bahaman.

BAHAMBAR, a city in the province of Ghilan, on the Caſpian Sea. It has changed its name into Gurgian, and Giorgian.

BAHANA, a city of Egypt ſituated in the lower Thebais; which the Egyptians, as well Chriſtians as Muſſulmans, preteſid was built by Jeſus Chriſt; where, they ſay, he firſt called his Apoſtles, who were fiſhing in the river Nile. They ſay, he reigned there in perſon, leaving his Apoſtles his ſucceſſors.

BAHAR, in Mecca.

BAHAR, in the province of Coach.

BAHAR, a Soobah of Hindoſtan.

BAHARAIN, the two Seas. This is the name of a province of Yemen or Arabia Felix; and it is thus called, becauſe it extends itſelf along the coaſts of two ſeas, viz. that of Oman or Arabia, and the Perſian Gulph.

BAHARAM or BEHERAM. Thus the Perſians call the planet Mars, which is alſo become the title of ſeveral perſonages, and amongſt others of divers kings of Perſia, of the ancient dynaſties; the Greeks call them Varanes, Varharanes, and Vararanes.

BAHARIAH or the BAHARITES. Name of the firſt race or dynaſty of the Mamlucs, who reigned in Egypt. This dynaſty began under Ezeddeen Ibek, in the 648th year of the Hegira, and laſted till the 784th of the ſame æra, when they were driven out by the Circaſſians.

BAHIRI, the ſurname of Youſef, ſon of Abn Hakim, an Arabian author.

BAHOO, a town in Lahore.

BAIANDURI. The Turcomans of the family of the white ſheep.

BAICARA, or BAICRA, ſon of Omar Sheikh, ſecond ſon of Tamerlane, who died Governor of Perſia, during the lifetime of his father. Baicra his ſon ſucceeded him as governor,

vernor, and had a ſon named Manſur, who was father of Sultan Huſſain, ſurnamed Abulgazi, and Behadir, who died maſter of the whole of Khoraſan, in the 911th year of the Hegira.

BAILOS and BALIOS. Thus the Turks and Greeks call the chief of the Venetian nation, who lives at Conſtantinople. This chief was formerly a judge; but is at preſent nothing more than an ambaſſador.

BAIN GENGA, a river of Berar.

BAKHT-AL-NASSER or BOKHTNASSER, is Nebuchadnezzar. The eaſtern hiſtorians, who make him only governor of Babylon, ſay, that his name was Raham, and that he was ſurnamed *Bakht-al-naſſer, the fortunate or victorious.*

BAKHTER, this word ſignifies in the Perſian language the eaſt, as Khaver does the weſt. The Perſians call the Sun, the King of Bakhter, and Khaver, or King of the eaſt and weſt.

BAKHTERI. Abu Aiadah al Valid, is commonly ſurnamed Ben Bakhteri. He was one of the moſt celebrated Arabian Poets; and died in the 208th year of the Hegira.

BAKHTISHUA, ſurname of three Chriſtian Phyſicians, who ſerved the Khalifs Harun Raſhid, Motawakel and Moktader. They were Syrians, and have tranſlated ſeveral Greek and Syrian books, into Arabic. This word alſo ſignifies in Perſian, *the happineſs of Jeſus*, or rather of thoſe who made profeſſion of the Chriſtian religion.

BAKHZAR or BAKHZER, a town of the province of Khoraſan, which comprehends a part of ancient Bactria. This word ſignifies in Perſian, the eaſt, as well as Bakhter.

BALABAN and BALBANI. Thus the Turks call blood hounds, becauſe they get them from Albania. Balabani, or Balabangi, is him who has the care of the Sultan's dog-kennel.

BALAGATTY, a town on the weſt ſide of India, in the Chit Teldroog territory.

BALAH, a town of Guzerat.

BALAK and BALAKSUN, ſignifies in the Moghul language, a town or city.

BALAAM the ſon of Beor. The Mohammedans ſay, that he was a Cananian, and of the race of the Anakims, or Giababeras, the giants of Paleſtine.

BALAGNELI, a town ſituated between the Khriſnah, and the Banſulo country.

BALANJIAR, the capital city of Khezar.

BALASORE, a town of Oriſſa, near the ſea coaſt.

BALATUNGHY, a village on the banks of the Jillinghee.

BALBANIN or ALBANIN, a particular nation of the Greeks, or ancient Egyptians, who fled towards Nubia and the city of Aſuan, in Upper Egypt, at the time the Mohammedans made themſelves maſters of Egypt. They profeſs the Chriſtian religion, and are of the ſect of the Jacobites.

BALBEK, a city of Syria, eighteen leagues from Damaſcus.

BALCATEGHIN, name of a ſlave of Malek Shah, Sultan of the Suljukians, and who became his head cup-bearer. This ſame man educated another ſlave named Puſteghin Gurgé, who ſucceeded him, and who was the father of the founders of the Khavarezm dynaſty.

BALIBADRA or BALUBADRA, a Turkiſh word, corrupted from the Greek Palæopatara, which ſignifies ancient Patras, a city of Morea.

BALISH. The name of a gold and ſilver coin, which were current in Cathai in the time of Gengizkhan.

BALKH, a city of Khoraſan, about ten leagues from the Oxus.

BALONGA or TOLIND, dependent upon Aracan.

BALUPAR, a town of Candapilly, in the Decan.

BALTHAZAR, ſon of Nebuchadnezzar. He was Governor of Babel or Babylonia, and

was deprived of it by Bahaman, ſon of Asfendiar, king of Perſia.

BALUR, a city of Khovarezm.

BAMARY, a town dependent upon Dowlatabad.

BAMIAN, a city which gives name to a territory in Khoraſan.

BAN, GEUZ AL BAN and HABALBAN or HABULBAN, is the fruit of a tree which the Greeks call Balanus Myrepſica, or Myrobalanus, and the Latins, Glans Unguentaria. Some ſay, that this tree reſembles the Myrtle, and others the Tamariſk.

BAN or VAN, a Sclavonian word, adopted by the Turks. It ſignifies him who commands the troops and militia in the provinces of Dalmatia, Croatia, Sclavonia, Servia, Boſſinia, Bulgaria, Tranſilvania, &c.

BANCOOT, is Fort Victoria, on the W. ſide of India, in the Concan.

BANCAPOOR. See Sanow.

BAND, a diſtrict of Ajmeer, moſtly a deſart.

BANDHOU, a country to the ſouth of Allahabad.

BANDERMALANKA, a ſea-port town on the coaſt of Coromandel, north of Maſulipatam.

BANDORA, a maritime town of Gujerat, north of Baſſeen.

BANDERSANDRY, a town of Ajmeer.

BANGAH, a town ſouth of the river Soormah, and about 30 miles E. of Silhet.

BANGALORE, a fort in the Myſore country.

BANGERMOW, a town of Oude.

BANIAN, a tribe of Indians who hold the ſecond rank amongſt the four, into which this nation is divided; and who particularly apply themſelves to commerce.

BANOW, a town in the Bungiſh diſtrict.

BANSEY, a town of Oude.

BANWARRA, a town of Agra.

BAR. This word ſignifies in the Perſian language, country. It is often put at the end of compound words in that ſignification, as Hindubar, the country of the Hindoos; Malabar, &c. Rudbar, ſignifies a country of rivers, &c. The word Barbar probably has the ſame origin. Bar in Syria, or Chaldaic, ſignifies ſon, viz. Bar Kefa, the ſon of Cephas, &c.

BAR COKBA, the Son of the Star, is the name of a famous impoſtor, whom Rabi Akiba, and moſt of the Jews of his time pretended was the Meſſiah, in the reign of the Emperor Adrian; but when his impoſture was found out, he was called Bar Cozba, the ſon of Falſehood.

BAR, a town of Bahar.

BARACLITHA. The Paraclete. This is a word which the Syrians have corrupted from the Greek, and which the Arabians have borrowed from them.

BARAGO, a river of Pegu.

BARAHEMAH, the Bramins. The firſt tribe of the Hindoos, of whom are all thoſe who ſtudy philoſophy and religion. They have a celebrated academy at Benaris, ſituated upon the Ganges.

BARANI, name of one of the tribes of Turkiſtan, whoſe cuſtom it is to wear cloaks to defend themſelves from the rain. Baran, ſignifies rain in Perſian, and ſome authors ſay that Barani, which alſo means an umbrella in Turkiſh, has taken its name from that tribe.

BARBAROSSA. The famous Corſair. Soliman, Emperor of the Turks, gave him the title of Khaireddeen, and made him afterwards Bacha of the Sea. He ſucceeded his brother Orouteh, who conquered the kingdom of Algiers, after having killed Selim the Arabian king. He took Tunis, A. H. 940, after having driven out the Venetians, but Andre Doria retook it again, A. H. 943. Khaireddeen died at Conſtantinople in the 953d year of the Hegira.

BARBARIEN, a ſmall iſland cloſe to the S.W ſide of Ceylon.

BARBUD, a famous muſician in the Court of Khoſru Parviz, king of Perſia.

BARCELORE, a maritime town of Canaree.

BARDUAH, a place in Aran.

BARDUIL. Thus the Arabians call Baudouin the brother of Godfrey of Bologne, whom they ſtile King of Jeruſalem. They know him better than his brother Godfrey, or in their language Kondefri. The Arabian hiſtorians do not agree about the reign of Baudouin, for Ben Khalecan ſays he died A. H. 504; and Ben Shohna, and ſome others, place his death as late as the 515th year, which correſponds better with our hiſtorians, who ſay he died A. D. 1131, which is the 525th year of the Hegira

BAREE DOABAH, a diſtrict of Lahore.

BAREILLY, a town in Rohilcund.

BAREILLY, a town in Oude.

BAREK, a place near Cufa.

BAREK-MOR, a ſalutation uſed by the Chriſtians of Syria, particularly to the eccleſiaſtics, which ſignifies *bleſs father*, or *bleſs lord*.

BARGAUT, a town of Oudipoor.

BARI ARMINIAS. It is thus the Arabians have corrupted the Greek word Peri Hermenias, the title of Ariſtotle's book, that we call the Interpretation.

BARIAB, a town of Cabul.

BARIDAH, BARIDIAH. Theſe two words come from Barid, which ſignifies in Perſian and Arabic, the Poſt; Saheb al Barid, is the Poſt Maſter General.

BARMEKIAN, whom the Arabians call Barameka, ſignifies in the Perſian language the Barmecides, one of the moſt illuſtrious families after the ſovereign houſes of Aſia. Some pretend they deſcended from the ancient kings of Perſia, but their beſt known origin comes from the city of Balkh, according to the opinion of Zamakſhari, in his book intitled Rabi al Abrar.

St. BARNABS's GOSPEL. An apocryphal work, aſcribed to St. Barnabas the Apoſtle, wherein the hiſtory of Jeſus Chriſt is related in a manner very different from the account given us by the four Evangeliſts. The Mohammedans have this goſpel in Arabic, and it correſponds very well with thoſe traditions which Mohammed followed in his Koran. It was, probably, a forgery of ſome nominal Chriſtians, and afterwards altered and interpolated by the Mohammedans, the better to ſerve their purpoſe.

In this goſpel, it is related, that the moment the Jews would have apprehended Jeſus, in the garden, he was ſnatched up into the third Heaven, by the miniſtry of four angels, Gabriel, Michael, Raphael, and Uriel; that he will not die till the end of the world, and that Judas was crucified in his ſtead, God having permitted the traitor to appear like his maſter, in the eyes of the Jews. It adds, that this reſemblance was ſo great, that it deceived the Virgin Mary, and the Apoſtles themſelves; but that Jeſus Chriſt obtained leave of God to go and comfort them: upon which occaſion Barnabas aſked him, Why God had ſuffered the mother and diſciples of ſo holy a prophet to believe, even for one moment, that he had died in ſo ignominious a manner? to which queſtion Jeſus returned this anſwer. "O Barnabas, every ſin, how "ſmall ſoever, is puniſhed by God with "great torment, becauſe God is offended "at ſin. My mother therefore, and faith-"ful diſciples, having loved me with a mix-"ture of earthly love, it has pleaſed the juſt "God to puniſh them with preſent grief, "that they may not be puniſhed for it here-"after in the pains of hell. As for me, "tho' I have myſelf been blameleſs in the "world, yet other men having called me "God, and the Son of God, therefore that "I may not be mocked by devils at the "day of judgment, God has ſuffered me to "be mocked in this world by men, in the "perſon of Judas: And this mocking is ſtill "to continue, till the coming of Moham-"med, the meſſenger of God, who will un-"deceive every one, who ſhall believe in the "law of God."

BARRA, a maritime town in the northern Sircars, 50 miles ſouth of Ganjam.

BARRAMAUL, a diſtrict lying between the Carnatic and the Myſore country.

BARRAPALONG, a town bordering upon Aracan.

BARREN, a ſmall iſland E. of the Great Andaman.

BERRIHUA, a pergunnah of Terhut, bordering upon the Morung.

BARTHOLAMAI, the ſon of Ptolemeus. Thus the Syrians and Jews call him whom the Latins after the Greeks name Bartholomæus, and we Bartholomew.

BARUD, a kind of ſalt, which ſticks to the ſtone *aſius*; the Arabians call it alſo *Thelg Sini, Snow of China*; and the Perſians, *Nemek Chini, Salt of China* The word Barud is very much uſed in the Arabian, Perſian, and Turkiſh languages, for nitre, or ſalt-petre, and alſo for gunpowder. The Turks commonly pronounce it Barut.

BARUS, a town in Syria.

BARUTZ. Letters patent, granted by the Turkiſh Emperors to the Greek Patriarch, Biſhops, &c. for the exerciſe of their eccleſiaſtical functions. This *Barutz* gives the Biſhops full power and authority to eſtabliſh and depoſe the inferior clergy, and all other religious perſons; to grant licences for marriages, and iſſue out divorces; to collect the revenues belonging to the churches; to receive the pious legacies bequeathed to them; in ſhort to enjoy all the privileges and advantages belonging to their high ſtation; and all this (as it is expreſſed in the *Barutz* itſelf) *according to the vain and idle ceremonies of the Chriſtians.*

BARZAKH. Thus the Muſſulmans call the interval of time between death and the reſurrection. The common opinion of the Muſſulmans is, that during that interval men are neither in Paradiſe nor hell. But Soiuthi has written a book intitled *Baſhra al Katib belcka al habib*, wherein he ſuſtains that the ſouls of the faithful will enjoy the beautific viſion before the reſurrection. The word Barzakh means alſo the ſtate of the ſoul after death.

BASHARAH. Thus the feaſt of Annunciation is called in the Syrian calendar. It falls on the firſt day of Canun the firſt, which month correſponds with our month of December, including alſo a few days of November.

BASHBOGA AL ATABEKI, a title given to Tagri Berdi, or Tagri Verdi, by the Sultan Barcok King of Egypt. This word in Turkiſh alſo ſignifies chief and ſuperintendent.

BASRA, E. long 47. lat. 30. a ſea port town of Aſiatic Turky, in the province of Arabian Irak, ſituated on the W. ſide of the river Euphrates, about 40 miles N. W. of the Gulph of Perſia or Baſra. It ſtands three miles W. of the river, but has a communication with it by a navigable canal, to the end whereof large ſhips come up from the ſea. The city is about twelve miles in circumference, and ſurrounded by a wall and other works, and was taken from the Arabs by the Turks about 180 years ago; however they capitulated to be governed by a prince of their own, and enjoy many other privileges, and as it is a free port, is more reſorted to than any town on that ſide of Turky by foreign merchants.

BASSAM. Thus the Perſians call the Balſam tree, and *Baſſam Pieh* is the oil which they extract from it, but theſe words are often taken in a more extenſive ſenſe for all ſorts of aromatic oils, and odoriferous gums. The ſhrub from which they extract the balſam, formerly grew in Paleſtine, but at preſent it is found only in Arabia. The Arabians call it *Belſan.*

BASSAS, great and little; two ſands on the S. E. ſide of Ceylon.

BASSEEN, a ſea port town, in the Concan, 40 miles N. of Bombay.

BASTAM, a city in Khoraſan.

BATCOLE, a maritime town in the Canaree country, adjoining to Bednore.

BATGAO, a town of Napaul.

BATTHAL. This Arabian word has two oppoſite ſignifications; for it means an idle perſon, and alſo a valiant man, who ſeeks adventures

adventures ſuch as the Knight-Errants of the ancient romances.

BATHALESSA, the Ptolemies of Egypt, ſucceſſors of Alexander; it is thus the Arabians form the plural of Bathalmius, which is Ptolemy.

BATHALMIUS, Ptolemy. The Oriental hiſtorians all agree, that Laus, or the ſon of Laus (which is him we call Ptolemy, the ſon of Lagus) after the death of Alexander the Great, became Bathalmius, or king, not only of Egypt, but alſo of a part of Africa, Syria, and Arabia, and that his ſucceſſors all bore the title of Bathalmius, in the ſame manner as the ancient kings of Egypt were ſtyled Feraun or Pharoah. Theſe Ptolemies are alſo the kings of Yunan, or ancient Greece. The modern Greeks, ſince the time of Conſtantine, are called Rumi, becauſe their princes had the title of Emperor of the Romans.

BATHANIA, the Bathenians. Theſe are the ſecretaries of Haſſan Sabah, who founded the dynaſty of the Iſmalians in Perſia, in the 483d year of the Hegira, or A. D. 1090, at Rudbar in the province of Dilem, under the Khalifat of Moktadi the Abbaſſide, and in the reign of Sultan Malekſhah Seljuky.

BATHEN, Elm ALBATHEN, the interior ſcience. The Muſſulmans ſay it is the inward and ſpiritual life, which conſiſts of three points, viz. the knowledge of the heart, its purification and its illumination. This exerciſe is alſo called by their myſtical doctors *Tharicat* and *Hakikat*, that is to ſay, *the way, and the truth.*

BATHRICK and BATHRIRAK. Its plural is Batharekah, and ſignifies in Arabic, Perſian, and Turkiſh, a Patriarch of the Chriſtians of any ſect or church.

BATNMARR, a city of Hejiaz.

BATRIC, thus the Arabians call a patrician, and a ſenator.

BATTACOLA, a town and fort on the eaſtern coaſt of Ceylon.

BAUAB. Abulhaſſan Ali Ben Kela, who is better known under the name of Ebn Bauab, is he who improved the form of the Arabic alphabet after Ben Moklah. He died in the 413th, or as ſome ſay in the 423d year of the Hegira. After him Yacooth, ſurnamed Moſtaaſſemi, reduced them to their preſent form.

BAUGLORE, a town in the Myſore country.

BAUN GUAT, a town in the Godier's country.

BAUNDHOO, a diſtrict north of Berar, from which it is ſeparated by the Nerbudda.

BAVLAH, a town of Multan, near the Sitlege.

BAULEAH, a ſilk factory in the diſtrict of Luſhkerpoor.

BAUSH, ſurname of Ebu Jiafar Ben Ali, an author. Bauſh in the Perſian language ſignifies a water-melon, and alſo a bunch of grapes.

BAUSSIRI, ſurname of Abu Abdalla Mohammed Sherſeddeen, who declared he was cured in a dream, of a palſy, by Mohammed; in acknowledgment of which he wrote a poem in his praiſe, entitled, *Kaukab al derriat, the brilliant Star*; and *Bordat*, a word which ſignifies the coarſe habit of a derviſe, and of poor people, as alſo a cloak which the Arabians wear to defend themſelves againſt the rain.

BAWNAGUR, a town of Gujerat, in the Gulph of Cambay.

BAZA a certain quantity of ſins, valued at ninety ſtaters, each of which weighs four Arabic drachms, to expiate which, according to the doctrine of the Magi of Perſia, there muſt be an equal weight of purgations and works of penitence performed. The Mohammedans alſo ſay that in the day of judgment, all good and bad actions will be weighed in a balance.

BAZARLU. Baba Bazarlu is the name of one of thoſe fanatics, whom the Arabians, Perſians, and Turks call Abdal.

BAZEND.

BAZEND. The moſt authentic book of the Zoroaſtrian religion, and which the adorers of fire believe to have been compoſed by Zoroaſter himſelf.

BAZMAN and COBAD, two heroes who decided the fate of Turky and Perſia in fight of both armies by a duel. Bazman was a Turk and a ſubject of Paſhenk, or of Afraſiab, his ſon, king of Turkeſtan, who had croſſed the Gihon, with a great army to invade Perſia. Cobad was a Perſian, and fought for Naudhar, one of the laſt kings of the firſt dynaſty of Perſia. Before the duel began it was agreed that he who conquered the other ſhould give the victory to his prince. Each party performed their promiſe, for Cobad having ſlain Bazman, the king of Turkeſtan repaſſed the Gihon, and left the king of Perſia in peaceable poſſeſſion of his kingdom.

BAZUR, name of a famous Oriental magician and enchanter.

BEAH, a river of Multan.

BEARA, a town dependent upon Surat, ſouth of the river Taptee.

BECHAPOUR, a town of Cudapoor in the Decan.

BECTASHITES, a ſect of Monks amongſt the Turks, whoſe founder was Bectaſh, preacher to the army of Amurath the firſt, when he conquered the deſpot of Servia. This prince being ſtabbed by a Croatian, Bectaſh, who was very near him, would not make his eſcape, but prepared himſelf for death. In this reſolution, he took a white habit, with long ſleeves, and made his diſciples kiſs them, recommending to them the obſervation of his rule. From thence, they ſay, proceeds the cuſtom of kiſſing the Grand Signor's ſleeve. The religious of this order wear white caps, with turbans of wool, twiſted like a rope. They are alſo cloathed in white. The Janizaries of the Porte make profeſſion of this religion, and their hiſtorians relate, that Bectaſh, as he died, cut off one of the ſleeves of his gown, and put it upon the head of a monk of his order, ſo as that one of the ends hung behind upon his ſhoulders, ſaying, *Ye ſhall be henceforward Janizaries*, to wit, *a new ſoldier*; for which reaſon the Janizaries wear caps, which hang behind them in the form of a ſleeve; which caps they call *Ketché*, or *Zercole*.

It is alſo the name of another Mohammedan ſect, whoſe protector was *Bectas*, Aga or General of the Janizaries, in the reign of Mohammed IV. who was depoſed in 1687, but ſince the death of Bectas, they have had no great credit, and appear not ſo much as before. The vulgar call them *Mum Sconderen*, i. e. *thoſe who put out the candle*. This Sect holds it to be unlawful to aſcribe attributes to God, becauſe he is a ſimple uncompounded being. They have no regard to proximity of blood, or degrees of kindred, but commit without ſcruple all manner of inceſt, even the fathers with their daughters, and the mothers with their ſons.

BEDAPOLLUM, a town dependent upon Bednore.

BEDIAPOUR, a city in the Decan, now called Bejapoor. Bidya in the Hindoſtan language ſignifies learning, and Biddyapoor the city of learning.

BEDER, a town in the Nizam's country.

BEDIA, wife of Mahaleb. She was endowed with a great underſtanding, and was very ſkilful in muſic.

BEDIA, a caſtle in Morocco.

BEDINARSAPORUM, a town in the Myſore country.

BEDNORE, a part of Tippo's dominions.

BEDR ſignifies in Arabic the full moon. It is the name of a town between Mecca and Medina.

BEDUR, a town of Candeiſh.

BEEMAK, a river of Viſiapoor.

BEERCOOL, a town in Balaſore road.

BEFRAJ, a place in the 6th climate, alſo a tribe.

BEGH, alſo written Bek, and which is often pronounced Bey, is a Turkiſh word and properly ſignifies Lord; but in particular

cular they apply it to a Lord of a ſtandard. He is alſo called Sangiakbeghi, or Bey Sangiak, which laſt word ſignifies a ſtandard.

BEGHILER BEGHI, or BEYLER BEY, is the governor of a province of the Ottoman empire, and they give him this title, becauſe he commands all the Sangiak Beys, or Lords of ſtandards in his province.

BEHAUNGUR, a town of Lahore.

BEHAT, or CHELUM river, the ancient Hydaſpes.

BEHERA and NACLAB. Two Arabian tribes, who profeſſed Chriſtianity, as well as that of Tenukh.

BEHERAH, a town of Lahore.

BEHERDAR, a town of Lahore.

BEHERGIR. Name of a Bramin of the ſect or order of the Gioghies, that is to ſay, religious or penitent. It is he who carried to the Muſſalmans, the Ambertkend, a book which contains all the dogmas of the religion of the Hindoos, and embraced Muſſulmaniſm. *D'Herbelot.*

BEHESHT GENG, a city in Turkeſtan. It was Afraſiab's capital and is alſo called Gengdej.

BEHESHTI, ſurname of Ramadhan Rumi, an author. Beheſht in the Perſian language ſignifies Paradiſe, and Beheſhti is Paradiſical.

BEHIRAH ACAMIYAH, a river on the borders of Syria

BEHR. The ſea, a gulph, a great river.

BEHR-MOHIT. The ocean.

BEHR UL AKHSER. The Green Sea, or the Indian Ocean.

BEHRULKULZUM, BEHRULAHMER, } The Red Sea.

BEHREBEYZ. The White Sea.

BEHRESWED. The Black Sea.

BEHRUL KHEZER, BEHR BONTIS, } The Caſpian, or Sea of Pontus.

BEHR MESHUR. The enchanted, or heavenly waters, thoſe the Mohammedans ſuppoſe to be under the throne of God.

BEHR UL RUM, BEHR UL SHAM, BEHR UL KEBIR, BEHR UL AFRIKYAH, } the Mediterranean Sea.

BEHR UL RUS, BEHR UL TERABIZUN, } The Caſpian Sea.

BEHR UL SHEMAL, the North Sea.

BEHR UL SEHAB, a river of Zenjbar.

BEHR FARS, BEHR BASRA, BEHR OMAN, } The Perſian Sea.

BEHR HIND, the Indian Ocean.

BEHR AZBIR, a river on the borders of Azerbijan.

BEHR TENIS. The river Tanais.

BER NCH, a city in Hindoſtan.

BEIAN. Explanation. There are a great number of Arabic books bearing this title.

BEIDHAH, or BEIZAH, ſignifies in Arabic an egg. There was alſo a gold coin in the time of Darab, King of Perſia, which was called *BEIZAH ZER*, or *Golden Egg*, becauſe it was of the ſame form. *Beidhah* ſignifies alſo the ſun, and is often joined to the word dinar, a gold coin.

BEIDHAVI, ſurname of Naſſereddeen Abuſaid Abdalla Ben Omar, a native of the city of Beidhah. He was Cadhi, or Judge of the city of Shiraz in Perſia, and went from thence to Tauris, where he died, A. H. 685. He was alſo an author, and wrote a commentary on the Koran.

BEILKAN. A city in Armenia Major, near the ports of the Caſpian Sea.

BEIRAM or BAIREM. A Turkiſh word, which ſignifies a *ſolemn feaſt*. The Turks celebrate two *Beirams*; *the Greater*, which falls on the tenth day of the laſt month of the Arabic year, which is the month of pilgrimage; and the *leſſer*, which ends the feaſt of the month *Ramadhan*, and falls on the firſt day of the month *Shewal*. This latter is celebrated at Conſtantinople, and elſewhere, with great rejoicings, becauſe it puts an end to their faſting, and for this reaſon it is vulgarly

garly called the *Eaſter of the Turks*. See Aid.

During theſe feaſts the people leave their work for three days. The latter Beiram begins upon the firſt appearance of the next new moon after the month Ramadhan. If the clouds hinder the ſeeing this planet, they ſtay a day or two: but if the air continues dark and cloudy for ſeveral days together, they begin their feaſt tho' they have not ſeen the moon. The *Beiram* is publiſhed at Conſtantinople, by diſcharging three great cannon that are upon the top of the ſeraglio, next the ſea ſide; and then the drums are beaten, and the trumpets ſounded, in all the public places of the city, and at the great men's houſes. All the chief officers of ſtate, that are at Conſtantinople, aſſemble in the ſeraglio, to pay their compliments to the Grand Signor. Then they are entertained at a magnificent dinner, and ſixteen veſts, lined with ſables, preſented to ſixteen of the principal of them. After this come the ſultaneſſes of the old ſeraglio, who are permitted to ſhare in the mirth and feaſtings of thoſe of the great ſeraglio, during the three days celebration of the Beiram.

BEIT, edifice, temple, tomb, &c.

BEITULATYK, Mecca.

BEITMAMUR, } (the heavenly tem-
BEITULHERAM, } ple) Mecca.

BEITULLEHM, (the houſe of carnage) Bethelem.

BEITULMAKEDDES, (The Holy Houſe) Jeruſalem.

BEJAGUR, a diviſion of Malwah.

BEJAPOOR, the capital of Viſiapoor.

BEKIYULGHERKED, the churchyard of Medina.

BEKHYERABAD, a town in Khoraſan.

BELAD JEBEL, Perſian Irak, is the country which lies between Arabian Irak, and Khoraſan. Its large cities are four, Iſpahan, Hamadan, Sultanyeh, and Rei.

BELAIR, a town in the Myſore country.

BELAL, name of a freed ſlave of Mohammed, who afterwards became one of his greateſt friends and confidents; he had the office of Moezzin, whoſe function is to call the Muſſulmans to public prayer.

BELED, a town in Diarbeker, (*Meſopotamia*).

BELGHRAD, Belgrade, the capital of Servia.

BELGRAM, a town in the Soobah of Oude.

BELHAR, the title of the greateſt King of India, who was conſidered amongſt the others of the ſame country as their chief or emperor. Ragia Legham poſſeſſed this title, and kept his court in the mountain of Belhar, ſituated to the ſouth of Khan Balek or Cambalu. The Arabian geographers call this country Turk-hind, that is to ſay, Indian Turky; and northern India, where are now the kingdoms of Caſhmeer, Tibet and Barantola.

BELHAR, a mountain near Tibet.

BELLS. The Turks, ſince they became maſters of the Greek empire, have prohibited the uſe of bells among their Chriſtian ſubjects. For which reaſon "they hang by "ropes, upon the branches of trees, ſeveral "bent plates of iron, like thoſe on our cart-"wheels, of about half an inch thick, and "three or four inches broad, with holes made "in them length ways. They chime upon "theſe plates with little iron hammers, to "call the monks to church. They have an-"other ſort of religious muſic, which they "endeavour to bring into concert with theſe "iron chimes. They hold a piece of board, "about four or five inches broad, in one "hand, and beat upon it with a wooden mal-"let in the other."

The wearing of little bells appears to be an Oriental cuſtom. The Arabian ladies have little golden bells faſtened to their legs, neck, and elbows, and when they dance, the motion of theſe bells make an agreeable harmony. And the kings of Perſia are ſaid to have had the hem of their robes adorned, like that of the Jewiſh high prieſt, with pomegranates and golden bells.

BEN, ſon. This word is Hebrew and Arabic; but moſt commonly the Arabians, Perſians, and Turks pronounce it Ebn or Ibn. From this word the Jews, and after them the Chriſtians, have formed that of Aben and Aven, viz. Aven Eſra, Avenpace, &c.

BENAN HASHA, *(Arab.)* The aſſociates, or companions of God. They are the falſe divinities, which the ancient Arabian idolaters worſhipped before the coming of Mohammed. In the chapter of the Koran intituled *Ekblas*, or *of Salvation*, Mohammed having been aſked by the Jews, Chriſtians, Magi, and Idolaters, what was the God, he preached and worſhipped? anſwered: *He is the one God, ſelf-exiſtent, who begets not, neither is begotten, and who has not his equal.* Huſſain Vaez, on this verſe, ſays, that this was pronounced, not only againſt the Chriſtians, but alſo againſt the Jews, who ſay, *Ozair* or *Eſdras*, is the ſon of God; and againſt the Arabian idolaters, who maintained that *Benan Haſha*, were his companions. See Allah.

BENANA ABUBECRE, BEN MOHAMMED, BEN BENANA, ſurnamed Al Meſri Al Fareki, was an excellent Arabian poet. There has been another Ben Benana, viz. Abu Naſr Ebn Alaziz Ben Amru, who was a poet alſo, and died at Bagdad, in the 400dth year of the Hegira.

BENARES, a city of the Soobah of Allahabad, on the eaſt ſide of the Ganges, and between the rivers Berna and Aſſy, from whence it derives its name. It has for ages been the ſeat of Hindoo learning, and a great place of religious worſhip. Its ancient name is Kaſſee.

BENDER, a port, emporium. The name of a town in Bujeck or Beſſarabia.

BENDER ABASSY, or GOMROON. E. Long. 55, 30. Lat. 27, 30. The greateſt ſeaport town in Perſia, ſituated in the province of Faes, at the entrance of the Gulph of Perſia.

BENGAL, or BENGALEH, the kingdom of Bengal, the moſt eaſterly Soobah of Hindoſtan.

BENU, the genitive of which is *Beni*, are two Arabian words, and plurals of *Ben*, and ſignify the children or poſterity of ſomebody, viz. *Benu Abbas*, the *Abbaſſides*, *Benu Buiab*, the *Buides*.

BENU ASFAR, the poſterity of Eſau. Thus the Arabian hiſtorians call the Greeks and the Romans.

BENU AL KHASHKHASH, the children of the black poppy. A nickname of the Egyptians and Ethiopians.

BENU AL GIAN, the children of the angels or of the genii. Thus the Muſſulman Arabians, who have any knowledge of the Old Teſtament, call thoſe whom Moſes named Ben Elohim, the children of God.

BENU HELAL, a tribe of Arabs, well known by the palm trees which give the name to a place between the cities of Medina and Cufa. They call them commonly Nekhil Beni Helal, the palm trees of the children of Helal, or the Helalians.

BENU TAGLAB, a tribe of Arabs who formerly profeſſed Chriſtianity, which are the Taglabites.

BERANGAR. Mircond relates in the life of Aguz Khan, that of twenty-four nations of Tartars and Turks, which deſcended from his ſix children, one party took quarters in the Berangar, and the others in the Givangar, that is to ſay, the one took their poſts and encamped on the right wing of the army, and the others on the left. His three eldeſt ſons were ſurnamed Buzuk, or Bujuk, the Great, and commanded the right wing, or the Berangar, and the three youngeſt ſurnamed Ugiuk, or Kugiuk, the Little, commanded the Givangar, or left wing of the ſame army of the Mogul Tartars.

BERAR, a Soobah of Hindoſtan.

BERBER, Barbary.

BERBERI, a native of Barbary.

BERDAUL, title and general ſurname of all the Kings of Mibar, or Malabar, in India.

BEREKRUD, a town in Irak.

BERHUT. A well in which the Mohammedans imagine the ſouls of all infidels to be confined. They ſuppoſe it to be in Hamdramut.

BERJEND, a city in Khoraſan.

BERLAS or PERLAS, fourth tribe of the Oriental Turks, from which deſcended Tamerlane, according to Ahmed Ben Arabſhah.

BERREIN. The provinces adjacent to the White and Black Seas.

BERTAIL, a fabulous iſland, ſaid to be in India.

BERTHAS. Son of Gomari and Gomer, ſon of Japhet, is the father of a tribe of Turkeſtan, or a nation of Oriental Turks, from whom are deſcended all thoſe we now know under the general name of Turks.

BERUDEH, a city in Gujerat.

BESSASIRI, ſignifies in the Perſian language a glutton. It was the nickname, and afterwards the ſurname, of Arſlan, who from a ſlave became commander in chief of the armies of Bahaeddulat. He took Caiem, 26th Khalif of the Abbaſſides, priſoner, in Bagdad, depoſed him, and cauſed Monſtanſer, 5th Khalif of Egypt, to be acknowledged the only and legitimate chief of all the Muſſulmans. He maintained Monſtanſer in the Khalifat for one year and a half, after which Toghrul Beg, ſultan of the Selgiucides, put Caiem on the throne of Bagdad again, defeated and killed Beſſaſiri, A. H. 451, and ſent his head to Caiem.

BESBASSAH in Arabic, and Bezbaze in Perſian, is mace, the ſecond coat of the nutmeg. The Arabians give alſo the name of Beſbaſſah to the *Meum* of the Greeks, though they alſo call it *Meou*.

BESNIA BESANIA, a country near Damaſcus, where Job is ſaid to be born.

BETCHI KRALI, the king of Auſtria; it is thus the Turks ſtyle the Emperor.

BETHANUS. This word, which ſignifies a prince, or governor of Bithynia, and the adjacent countries in Natolia, is often to be found in the annals of the Turks.

BETTYAH, a territory bordering upon Bahar.

BEYZA, a province in Mauritania; the name of four towns in Egypt; of one in Perſia, and of a caſtle in Baſra.

BEZZAZ, ſignifies in Arabic a ſilk worker.

BIALBAN, the language and particular characters of a kind of creatures, who were in the world before Adam, according to the fabulous Oriental traditions.

BIAT, the election or inauguration of a Khalif. This ceremony was performed by ſtretching out the hand, and taking hold of the hand of him who was acknowledged Khalif. It was a kind of faith and homage which they rendered, and an oath of fidelity they ſwore to him.

BIBI. A Perſian word which ſignifies good, happy, and holy; it is particularly applied to women as an honour and praiſe. The Perſians call the Virgin Mary, Bibi Miriam, that is to ſay, the holy and happy Mary.

BIBLE. The Arabic verſions of the Bible, are of two ſorts; the one done by Chriſtians, the other by Jews. There is one of the Old Teſtament, whoſe author is ſuppoſed to be Saadias Gaon, a Jew of Babylon, who wrote the ſame about the year of Chriſt 900. Of this whole work, the Pentateuch alone is printed. The Jews have another Arabic verſion in Hebrew characters which Erpenius publiſhed, in Arabic characters, at Leyden, in the year 1622. Among the Arabic tranſlations done by Chriſtians, there is one printed in the Polyglots of Paris and England; but both the author, and the time when it was written, are unknown. It muſt have been made ſince the publication of the Koran, becauſe the author in many places has evidently followed it. In this verſion the Pentateuch is tranſlated from the Hebrew text, that of Job from the Syriac, and the reſt from the Septuagint. There are beſides ſeveral Arabic verſions of particular books

of

of ſcripture; as a tranſlation of the Pentateuch from the Syriac, and another of the ſame from the Septuagint; and two other verſions of the Pentateuch, the manuſcripts of which are in the Bodleian library. There are alſo ſome Arabic tranſlations of the Pſalms; one printed at Genoa, in 1516, the other at Rome in 1619. And there is a manuſcript verſion of the prophets in this language preſerved in the Bodleian library.

The goſpel being preached in all nations, there is no doubt but that the Bible, which is the foundation of the Chriſtian religion, was tranſlated into the reſpective languages of each nation. St. Chryſoſtome, and Theodoret, both teſtify, that the books of the Old and New Teſtament had been tranſlated into the Syrian, Egyptian, Indian, Perſian, Armenian, Ethiopic, Scythian, and Sarmatian, languages. Socrates and Sozomen, tell us, that Ulphilas, Biſhop of the Goths, who lived about the middle of the fourth century, had tranſlated the Holy Scriptures into the *Gothic* language: and Pope John VIII. gave his approbation to the verſion of the Holy Scriptures made into the *Sclavonian*.

The Ethiopic verſion of the Old Teſtament is made immediately from the Greek text of the Septuagint, and there is a very plain agreement between this tranſlation, and the Alexandrian manuſcript; the order of the chapters, the inſcription of the pſalms, and every thing elſe being exactly alike. The Ethiopians attribute this verſion to Frumentius, the Apoſtle of Ethiopia, ſent thither by Athanaſius, Biſhop of Alexandria.

The Coptic or Egyptian tranſlation is likewiſe made from the Greek of the Septuagint, in which the Egyptian tranſlator ſo punctually followed the Greek text, that he refuſed to make uſe of the labours of Origen and others, who had been at the pains to compare the Greek verſion with the Hebrew text. We are quite in the dark as to the author and the time of this verſion: but probably, it is very ancient, ſince we cannot ſuppoſe, the Egyptian church was long without a tranſlation of their Scriptures in their mother tongue.

There are ſeveral verſions of the Bible in the Perſian language, moſt of which are in manuſcript. There is a tranſlation of the Pſalms, by one Father John, a Carmelite, and another of the ſame book, done from the Latin, by the Jeſuits. Walton, in the London Polyglot, has publiſhed the Goſpels, tranſlated by one Simeon, the ſon of Joſeph, a Chriſtian of Perſia, who lived in the year 1341. We have likewiſe ſome manuſcript tranſlations of the Bible in the Turkiſh language, particularly a verſion of the New Teſtament, printed at London, in 1666.

The Armenians have an old tranſlation of the Scriptures in their language, taken from the Greek of the Septuagint. Three learned Armenians were employed about it in the time of the Emperor Arcadius, viz. Moſes, ſurnamed the Grammarian, David the Philoſopher, and Mampræus. The Armenians, in 1666, procured an edition of the Bible in their language to be made at Amſterdam, under the direction of an Armenian Biſhop. Another was printed at Antwerp in 1670, by the procurement of Theodorus Patræus; and the New Teſtament, ſeparately, in 1668.

BICE, one of the four original Hindoo tribes.

BIDJIGUR, a fort in the zemindarry of Benares.

BIDPAI. The name of a famous Indian philoſopher. He was vizier to Dabſhelim, an ancient king of the Indies, and author of the Teſtament of Huſhenk (ſecond king of Perſia of the firſt dynaſty) which has received a variety of names according to the different tranſlations it has undergone, as Javidan Khird, Humaioun Namé, Khalila wa Damnah, Anvar Soheili, and Pilpai's fables. A part of it was tranſlated into French, at Paris, in the year 1644, by one David Said, of Iſpahan, from which our Engliſh verſion is taken.

BIGA, ſurname of Abulfarage, an illuſtrious poet of the court of Seifeddowlah, ſultan of the race of Hamadan.

BIHEK, a city near Khandahar. It is commonly called Meker.

BIKE. Mecca.

BIKUNIS. An order of mendicant nuns in Japan. Theſe female devotees are generally moſt beautiful women; and they take on them the habit, either thro' the compulſion of their parents, or to gratify their own vicious inclinations. They may very properly be ſtyled, the *Nuns of Venus*. They travel about the country, and when any paſſenger comes by, without a bluſh, diſcover their naked breaſts, and either in direct terms, or by laſcivious geſtures, allure him to their embraces. In ſhort, they have no one mark of ſanctity about them, but their tonſure, being obliged by the rules of their order to be ſhaved. *Kemper. Hiſt. of Japan.*

BIRBOOM, a diſtrict of Bengal, adjoining to Burdwan.

BIR-YUSEF. The wells of Joſeph; the firſt is ſituated on the road from Jeruſalem to Damaſcus, near the borders of Canaan, over which the Mohammedans have built a moſque, as ſuppoſing that to be the well into which the patriarch was thrown by his brethren. The others are thoſe of ſtupendous ſtructure at Grand Cairo, as deſcribed by our travellers, and ſuppoſed to be the work of Joſeph, whilſt prime miniſter of Egypt.

BISHEN. *Providence and Preſerver*, according to the doctrine of the Hindoos, was the ſecond being whom God created before the world. This being has undergone ſeveral incarnations. Vide Owtars.

BISNEE, a diſtrict bordering upon Aſſam.

BIURASB, is the proper name of that ancient king of the firſt dynaſty of Perſia, which is commonly called Zooak, and whom the Perſians believe to have been the Nimrod of the Hebrews.

BOGA and BUGA, ſignifies in Turkiſh an ox, or a bull, and the male of all animals that belong to that, or have any likeneſs with that ſpecies. Thus Gheik Bogas, the male of a hind, is a ſtag, &c. This obſervation is neceſſary to underſtand many names and ſurnames of ſeveral Turks or Tartars, as Boga Kebir, Boga Saghir, Cara Boga, Arig Boga, and which is alſo pronounced Buga. This word is uſed in the names of men like thoſe of Arſlan, which ſignifies a lion, and of Gur, which ſignifies a wild aſs, &c.

BASH BOGA, is alſo a name of dignity or pre-eminence, and ſignifies chief and leader, as the bull is of a herd of cows. Alexander the Great, in the Holy Scripture, is called *Hircus caprarum*, and the Turks in ſpeaking of a man, who is the firſt of his nation, or art, call him alſo Baſh Boga, or Baſhbog.

BOGDAN, in the Sclavonian tongue, ſignifies the Gift of God, which the Greeks call Theodore or Theodote. The ancient Chriſtian princes of Mœeſia bore that name, and have given it to the country where they reigned, which ſince that time the Sclavonians and Turks have called Bogdan, which means the countries we call Moldavia and Valachia. However the Turks in particular give the name of Cara Bogdan to Moldavia, and that of Iflak to Valachia.

BOGLIPOUR, a diſtrict of Bengal.

BOKHARA, a city and province lying beyond the great river Oxus, or Gihon, towards the north.

BOKHARI, a native of the city of Bokharah. Abu Ali Ben Sina was the moſt illuſtrious of all the learned men of that city.

BOKHT, and BOKHTI, and BOKHATI, is a kind of camel of Perſia, of a very great ſize, and which goes a great deal quicker than the others. They particularly uſe them in the cold countries.

BOKHTERI, ſurname of Abu Ebada Valid Ben Obeid, a famous poet, who flouriſhed in the time of the Khalif Moſtain. He was born

at

at Cufa, A. H. 206, and died at Bagdad in the 63d year of his age.

BOKHUR MIRIAM, the perfume of Mary. This is the plant which we call Cyclamen odoratum.

BOKLAH, a town of Bengal.

BOKRATH and BOKRATHIS. Hippocrates. The works of Hippocrates have been tranſlated into Syriac and Arabic.

BOMBAY, an iſland on the weſt coaſt of India, 130 miles ſouth of Surat. In the year 1660, the property and dominion of Bombay, was transferred by the King of Portugal to King Charles II. as part of the portion of the Infanta Catherina, Princeſs of Portugal, on her marriage with him, and King Charles made a preſent of it to the Engliſh Eaſt India Company.

BOMIUN or BOMIIN, a race of Negroes that inhabit the iſland of Kermuah.

BONDOK or BONDUK, and FONDUK. The firſt is Arabic, the ſecond Turkiſh, and the third Perſian. Theſe three words originally ſignify a kind of nut, which we call filbert, and metaphorically a little ball of earth, ſtone, or lead uſed for the bow, or fire-arms.

BORAK, an animal between the ſize of an aſs and a mule, on which the Mohammedans ſay, their prophet rode when he went out of Jeruſalem by night, on a journey to heaven. The word ſignifies, *reſplendent, ſhining*; and the night on which he ſet out on this celeſtial journey, is called *leilat al meêrâge*, the night of the Aſcenſion; of which ſeveral Mohammedan authors have written fabulous and ſuperſtitious treatiſes.

BORGIAH, the Borgites. They were ſlaves, bought in Circaſſia, by Kelaun, ſultan of Egypt, of the dynaſty of the Mamlucs, called the Baharites. They were trained up to arms, and Kelaun gave them the guard of the towers of his caſtle of Cairo. *Borge* ſignifies in Arabic, a tower, from whence they derived their name of Borgites. Their number greatly increaſed, and at length they diſpoſſeſſed the Baharites of the government, and uſurped the throne and founded the ſecond dynaſty of Mamlucs of Egypt.

BORHANEDDEEN CADHI, Lord of the City of Sivas, in Cappadocia, or Caramenia, who died, A. H. 798, or A. D. 1395. After his death Bajazet, the firſt ſultan of the Othmans took poſſeſſion of his ſtates.

BORNOS. The Arabian hiſtorians thus call Faimondor Boemond, brother of Roger, king of Sicily, and Calabria, and ſon of Robert, Duke of Normandy. He was prince of Antiochia and Tripoly, and obliged Saladin to a ceſſation of Arms, in the 584th year of the Hegira, or A. D. 1188.

BOSNA, the province of Boſnia.

BOST, a city of Syria; alſo a city dependent on Khandahar.

BRAHMA, according to the doctrine of the Hindoos, is the firſt of the three beings that God created, and by whoſe means afterwards he made the world. This Brahma gave to the Indians the four books called Beth, or Bed, which contain all the ſciences and ceremonies of the religion of the Bramins, for which reaſon he is commonly repreſented with four heads. The word Brahma, in the Hindoo language ſignifies, *penetrating all things*, and it is from him that the Bramins, or firſt tirbe of the Hidnoos, derive their name, becauſe they particularly devote themſelves to his worſhip, and other duties of the religion. *D'Herbelot.*

BRAHMIN. The firſt of the four original Hindoo tribes.

BUABIN, an idol of the Tonquineſe. He is the guardian of all buildings and edifices whatever. The perſon who comes into poſſeſſion of any tenement, entertains this *houſehold deity*, or idol, in a ſmall hut, or apartment prepared for his reception. He is ſolemnly invited by beat of drum, and preſented with agreeable perfumes and variety of diſhes, ſet out in an elegant manner.

BUCALMOON and ABUCALMOON, is in Perſian the name of a little animal, or inſect, which we call cameleon, and which is ſaid can turn himſelf into all colours except red and white. The Perſians give this name

to

to all ſorts of embroidery and needle work, which are diverſified with colours.

BUDDERUCK, a diſtrict of Cuttec.

BUDDU. An idol of the inhabitants of Ceylon. He is of gigantic ſtature, and is ſaid to have been one who lived a very holy and penitent life. The Chinghuliſe reckon their years from the time he lived among them. Rebeyro found, by computation, that he lived about the fortieth year of the Chriſtian æra. The tooth of an ape, which a Portugueſe viceroy cauſed to be burnt in the year 1560, was formerly adored as one of Buddu's. The Portugueſe in vain endeavoured by this means to put a ſtop to the idolatrous worſhip of that ſacred relick. The people gave out that it had eſcaped out of the hands of the prophane, and taken refuge upon a roſe.

BUDSDO, in the languages of China and Japan ſignifies, *the way of worſhipping foreign idols*; from whence thoſe who adhere to this ſect of religion, are called *Budſdoiſts*, and the religion itſelf *Budſdoiſm*. The founder of this religion, Kœmpfer tells us, was *Budha*, who, according to the doctrine of the Indian Bramins, was an eſſential part of Wiſtnou, their deity, who made his ninth appearance in the world, under that name. The Japanneſe call him *Budz* and *Siaka*, which in proceſs of time, became a common epithet of all Gods and idols, the worſhip of whom was brought over from other countries.

This *Budz*, or *Siaka*, according to the Japanneſe, was born in the country *Tenſik*, which literally ſignifies a *country of heavens*. The Japanneſe comprehend under this name the iſland of Ceylon, the coaſts of Malabar and Coromandel, and in general all the ſouthern Aſia. He was born in the 26th year of the Chineſe emperor *Soowo*, about a thouſand years before Chriſt. At nineteen years of age, he became a diſciple of Arara Sennin, a hermit of great repute, who lived at the top of a mountain, called *Dandokf*. Under this holy man, he followed a very auſtere life, wholly taken up in the contemplation of divine things, and ſitting croſs legged, with his hands in his boſom, ſo placed, as that the extremities of his two thumb, touched each other; a poſture thought to be extremely proper for profound meditation. By this means he penetrated into the moſt ſecret and important points of religion, which he afterwards communicated to his numerous diſciples and followers. He lived 79 years.

He taught that the ſouls of men and brutes are of the ſame ſubſtance, and both immortal: that there are rewards and puniſhments for virtue and vice in another life. He laid down five commandments as the ſtanding rule of the life and behaviour of all his faithful adherents.

I. The Law, Se Seo, *Not to kill.*
II. The Law, Iſu To, *Not to ſteal.*
III. The Law, Sijain, *Not to whore.*
IV. The Law, Mago, *Not to lie.*
V. The Law, Onſiu, *Not to drink ſtrong liquors.*

Theſe general laws are branched out into a great number of *Goſiakkai*, i. e. *Counſels* or *Admonitions*, by applying them to particular actions. The number of theſe is ſo very extenſive, that there are but few who oblige themſelves to a ſtrict obſervance of them all.

Two of his diſciples, Annan Sonsja, and Kaſia Sonsja, collected his wiſe ſentences, which were found after his death, written with his own hand, on leaves of trees, into a book, which is called *Fohekio*, that is, *the book of fine flowers*, ſometimes, by way of eminence *Kio*, *the Book*, as being the moſt perfect performance of the kind, and the *Bible* of all the eaſtern nations beyond the Ganges, who embraced the doctrine of *Budz*, or *Siaka*. The two compilers of it, for their pains, were ranked among the ſaints, and are now worſhipped jointly with their maſter, in whoſe temples, and upon whoſe altars they are placed,

ed, one at his right, and the other at his left hand.

Before the doctrine of *Siaka* was introduced into Japan, the old *Sinto*, or idol worſhip, was the only flouriſhing religion in that empire. They had but few temples, and few feſtivals. A certain ſimplicity prevailed, and the people, following the dictates of reaſon, chiefly aimed at living good moral lives. The firſt who taught the doctrine of *Budz* or Siaka, in China (if we may believe the Japaneſe hiſtorians) came over hither about the year of Chriſt, 63, and obtained leave to build a temple, called, *The Temple of the White Horſe*, becauſe the holy book of Siaka was brought over on a white horſe. The greateſt difficulty the preachers of this doctrine had to encounter, was the philoſophy of Confucius, then ſhining in its full luſtre, and univerſally approved: And it appears, that for ſeveral hundred years, this new religion made but a ſlow progreſs in China, till about the year of Chriſt 518, one *Darma*, a great Saint, came into China from *Seitenſku*, that is, as the Japnaneſe explain it, from that part of the world, which lies weſtward with regard to Japan. This perſon laid the firſt ſure foundation of *Budſdoiſm* in that mighty empire. This new worſhip having gained ground in China, ſoon ſpread into *Fakkuſai* (the peninſula of Coreea) where the firſt idol of *Budz* or *Siaka* was erected, and worſhipped, in the year of Chriſt 543. Japan ſoon admitted this new religion, following in that, as they had done in many other things, the example of the neighbouring countries.

The Japaneſe have ſeveral beautiful convents built by the principal ſects of this religion; among which the convent and temple of *Kataiſi* is remarkable for a ſtatue of Siaka, gilt, of an extraordinary ſize, and ſitting on a *Tarate-flower, faba Ægyptiaca.* The eccleſiaſtics of the *Budſdo* religion have no proceſſions nor other public ſpectacles, as the clergy of the *Sinto* religion have. They always keep within the diſtrict of their convents, and mind little elſe but their prayers in the temple at ſtated hours. Their maintenance ariſes from fees given them to pray for the relief of the departed ſouls, and the voluntary contributions of their *Danna*, or pariſhioners. *Kemper.*

BUIAH, name of a fiſherman who became famous by his poſterity called Al Buiah and Banu Buiah, the houſe of the Buides, or children of Buiah. They are alſo ſtyled ſultans of the Dilemites, becauſe this Buiah was a native of the province of Dilem. The Arabs call them Salathin Dialemah, and the Perſians Maluk Dilemian, the kings of the Dilemites.

BULCOGLI, ſon of Bulc, was the firſt deſpotic prince of Servia. He gave battle in the plain of Coſava, to Amurath, the eleventh, third Sultan of the Othmans, A. H. 791, or A. D. 1388, who was killed in his own tent, by one of Bulcogli's ſervants, who had retired to the Turkiſh camp as a deſerter; but the death of Amurath being kept ſecret, Bajazet the firſt, his ſon, defeated the army of Bulcogli, made him priſoner, and ordered him to be cut in pieces in his preſence. The Turks alſo call thus the Deſpots of Serivia; they alſo name them Laaz, or Lazares, becauſe the firſt prince was called Eleazar or Lazare, ſon of Bule The Greek and Latin hiſtorians call theſe Deſpots *Bulcoviz*, which in the Sclavonian language ſignifies the ſame as Bulcogli in Turkiſh.

BULJEHAN, an abbreviation of Abuljehan, which ſignifies, father, or king of the world, compoſed of a word which is Hebrew, Syriac, and Arabic, and of another that is Perſian. This is the title and ſurname of Kaiumarath, firſt king of the Eaſt, according to the annals of Perſia, and who according to the ancient hiſtorians, or romance writers of that country, was Adam.

BULOS, and BAULOS al RASSOUL, is St. Paul the Apoſtle, whom the Oriental Chriſtians, by tradition, believe was beheaded at Rome, with St. Peter, when Nero perſecuted the Church. The Mohammedans make

make no mention of him in their books, but they ſpeak of St. Peter, whom they call Fathros, or Fithros.

BULOS AL AGIANITHI, is Paulus Ægineta, a celebrated Phyſician, who lived in the reign of the Emperor Heraclius, and in the time of Omar, ſecond Khalif of the Muſſulmans.

BULOS AL RAHEB, St. Paul whom we ſtyle the firſt hermit—*Lebas al ſuf*, ſignifies in the Eaſt, to make profeſſion of a religious life, by wearing a woollen garment. *Sufi*, a ſort of friar, is derived from it.

BULOS, who is alſo called *Fuli* or *Fouli ul Spumiſhathi*, is Paul of Samoſate, Biſhop or Patriarch of Antioch, who lived in the time of the Emperor Galien. He denied the trinity of perſons in the divinity, and ſuſtained (what the Mohammedans have taken from him) that God did not beget, nor was begotten; and for this reaſon he did not acknowledge the hypoſtatical union of the word in Jeſus Chriſt. He was condemned and depoſed by a council of thirteen Biſhops, held at Antioch, and he left behind him a ſect which the Arabians call Bulicaniah, or the ſect of Paulicians, or Paulianiſts.

BULUC, a Turkiſh word which ſignifies in general a part of ſomething, and in particular a body of ſoldiers, compoſed of ſeveral companies of infantry. Buluc Baſhi is what we call Colonel of a Regiment, and Sorvagi the Captain of a Company. The Turks call Oda, which properly ſignifies a chamber, alſo the number of ſoldiers that lie in one chamber, that is to ſay, four companies joined together.

BUM, a city in Kerman.

BURDWAN, a diſtrict of Bengal.

BURKAI, ſurname of a famous impoſtor, named Kakem Ben Haſhem. He bore this ſurname, and that of Mocanna, becauſe he covered his face with a veil of a kind of gold gauze.

BURGIAN. Thus the Arabian Geographers call that barbarous nation that ſpread themſelves amongſt the Gauls with the Vandals; which our hiſtorians name the Burguziones and Burgundiones.

BURHANPOUR, a large city in Hindoſtan, in Kandis,

BURSA, Pruſa in Bythynia.

BURZUIE, a celebrated philoſopher and phyſician, a native of Perſia, who lived under the reign of Khoſroes, ſurnamed Nuſhirvan the Juſt. It was he whom this Prince ſent to India for a book which was named Giavidan Khird, that is to ſay the wiſdom of all ages, alſo called the Teſtament, or the moral and political inſtruction of Huſhenk, and which he tranſlated into the ancient Perſian language, and dedicated to that prince under the title of Humaiun Namé.

BUSRY, a city in Syria.

BUZANGIR and BUZANGIAR KHAN, third ſon of Alancava, from whom all the royal families of Turkeſtan are deſcended, for thoſe which deſcended from his brothers are called Moghuls or Tartars, and are not included in the genealogies of the illuſtrious races of that country.

BUZANTIA, BYZANTIUM, (Conſtantinople.)

BUZGIANI, ſurname of Mohammed Ben Yahia, a native of the city of Niſhapour in Khoraſan. He was a celebrated Mathematician, and lived A. H. 348.

BUZUK, a title which Aghuz Khan gave to the three eldeſt of his ſons, who had for their portion the golden bow, which they found; the three arrows of the ſame metal were given to his younger ſons, to whom he gave the title of Utchuk. The three eldeſt ſons ſince that time bore the title of Buzuk, and had the prerogative of government and royalty, of which the bow is the ſymbol amongſt the Moghuls; and the three younger were obliged to be content with the ſubaltern offices, as Lieutenants and Ambaſſadors, of which the arrow, which repreſents ſubjection and dependence, is alſo the ſign amongſt theſe people. The words *Buiuk* and *Kutchuck*, ſignify, *great* and *ſmall*, in the Turkiſh language.

BUZURGE.

BUZURGE MEHER. Nurſhirvan's Vizier, renowned for his wiſdom and virtues.

BYZAH, a city of Perſia Proper, which gave birth to the famous Cazy Bizavy.

C

CA, firſt part of a *Tehag*, or Cycle of ten years, which the Cathaians reſolve into another Cycle of twelve years, to compoſe a period of ſixty years, which ſerves to mark the characters of their years, and of their epochas.

CAABA, or CAABAH, (*Arab*) *A ſquare building*. The word is particularly applied by the Mohammedans to the famous temple of Mecca, built, as they pretend, by Abraham, and Iſmael, his ſon. It is towards this temple they always turn their faces, when they pray, in whatever part of the world they happen to be.

The Muſſulman writers tells us, in the time of Adam, there ſtood a tent in the place where the temple was afterwards built; that this tent was ſent down from heaven, to ſerve as a place of divine worſhip; that Adam often viſited this holy place, and that Seth, his ſon, followed his example, till at length he judged it proper to build there a temple of ſtone, for the uſe of his poſterity, and that this firſt temple being deſtroyed by the Deluge, was rebuilt by Abraham, and his ſon Iſmeal.

The Mohammedans give this temple the name of *Beitallah*, that is, *the Houſe of God*. Mohammed, in the Koran, ſays, *We have eſtabliſhed an houſe or temple, as a means whereby men may acquire great merit*. Huſſain Vaez thus paraphraſes this paſſage: "We "have deſtined the ſquare houſe, which is "the temple of Mecca, to the ſervice of God, "that you may have the certain means of "acquiring great merit, as well by the tire-"ſome journey you ſhall take to arrive at "it, as by the religious viſit you ſhall pay "to it. We have made it to be a ſacred "and privileged place, in which it is not permitted to kill or moleſt any perſon: where-"fore, O ye faithful, after you ſhall have "known the dignity and excellence of this "temple, put up your prayers in it, as did "Abraham. We commanded both him "and his ſon, Iſmael, to purge this houſe "from all the filth and ſuperſtitions of the "idolaters, that it might be fit for the ſta-"tions, proceſſions, adorations, and all other "exerciſes of the true ſervants of God." So great is the veneration of the Mohammedans for this temple, that they believe a ſingle view or ſight alone of its ſacred walls, without any particular act of devotion, is as meritorious in the ſight of God, as the moſt careful diſcharge of one's duty, for the ſpace of a whole year, in any other temple. They pretend that the impreſſion of Abraham's foot is ſtill to be ſeen on one of the ſtones, notwithſtanding the repeated endeavours of the idolaters to efface it.

The Caaba, or ſacred temple of Mecca, enjoys the privilege of an aſylum for all ſorts of criminals: but then they muſt retreat into the temple itſelf, and not remain in any of its porticos, to which the exemption does not extend.

In the Koran we read theſe words; *God commands you to give back the depoſits into the hands of thoſe to whom they belong*. The interpreters ſay, this paſſage is to be underſtood literally of what paſſed after the taking of Mecca. Mohammed having entered victorious into that city, ſent to demand the keys of the temple of Othman, the ſon of Thaleha, who kept them. Othman brought them to him, and, as he preſented them, Abbas, Mohammed's uncle, demanded them of him, becauſe he already had thoſe of the wells, Zemzem. Othman upon this demand, drew back his hand, and refuſed to deliver them; but Mohammed ſaid to him, *Do you not truſt in God, and his Prophet?* Upon which Othman gave him the keys. But Mohammed, after having performed his devotions in the temple, reſtored the keys to Othman, who immediately embraced his

religion, and from that time his poſterity has enjoyed the privilege of keeping the keys of the temple of Mecca.

The tradition of the idolatrous Arabians before the time of Mohammed was, that Abraham being ready, in obedience to the command of God, to ſacrifice his ſon Iſmael on one of the mountains of Arabia, was hindered from executing his deſign by the Archangel Gabriel; and that at the ſame time, Abraham and Iſmael were ordered to build a temple in the ſame place, where Adam had formerly built one, called *Sorah*, which word ſignifies a *caſtle*, wherupon theſe two patriarchs built the *Caaba* to perpetuate the memory of their obedience.

The ancient Arabians adorned and embelliſhed the outſide of this temple with the works of their moſt excellent poets, written in letters of gold on ſtuff of ſilk; but the Mohammedans have always covered its roof and walls with rich brocades of ſilk and gold, which the Khalifs formerly furniſhed, and after them the Sultans of Egypt. At preſent, the Grand Signor ſends every year rich tapeſteries by the caravan of Egypt, for the adorning of this famous temple.

The Abaſſian Khalifs would have rendered this temple much more magnificent than it ever was; but were diverted from their deſign by the doctors of their law, who repreſented to them, that the temple would in time loſe the reſpect which was paid to it, if it was ſubject to change its form according to the caprice of princes. They were therefore content to build round it magnificent porticos or galleries, illuminated with an infinite number of lamps, for the convenience of the pilgrims. Notwithſtanding Moktadi, the thirty-firſt Khalif of that race, took away the old gate of the temple, of which he made his coffin, and gave another, which was covered with thin plates of ſilver gilt.

The Caaba, or holy temple of Mecca, is moſt remarkable for the pilgrimages made to it by the devout Muſſulmans. In the Koran, God commands Abraham *to proclaim unto the people a ſolemn pilgrimage, that they may be witneſſes of the advantages which accrue to them from the viſiting this holy place.* It is related, that Abraham, in obedience to this command, went up to mount Abcukobeis, near Mecca and cried from thence, *O men, perform the pilgrimage to the houſe of your God*; and that God cauſed thoſe, who were then in the loins of their fathers, and in the wombs of their mothers, from Eaſt to Weſt, and who, he knew before hand, would perform the pilgrimage, to hear his voice. See Pilgrimage.

CAB BEN ZOHAIR, an Arabian poet, in high repute before the time of Mohammed.

CABADI, ſurname of Sheis Ben Ibrahim, an Arabian author, who died in the 599th year of the Hegira.

CABAKIN, a tribe of Moguls who deſcended from Bukun Cabaki, a ſon of Alancava.

CABBALA *(Hebr.)* traditions. Among the Jews, it principally means the myſtical interpretations of their ſcriptures, handed down by tradition. The manner in which Maimonides explains the Cabbala, or traditions of the Jews, is as follows: " God not " only delivered the law to Moſes, on Mount " Sina, but the explanation of it likewiſe. " When Moſes came down from the mount, " and entered into his tent, Aaron went to " viſit him, and Moſes acquainted Aaron " with the laws he had received from God, " together with the explanation of them. " After this, Aaron placed himſelf at the " right hand of Moſes, and Eleazar and " Ithamar, the ſons of Aaron, were admitted; to whom Moſes repeated what he had " juſt before told to Aaron. Theſe being " ſeated, the one on the right, the other on " the left hand of Moſes, the ſeventy elders " of Iſrael, who compoſed the Sanhedrim, " came in. Moſes again declared the ſame " laws to them, with the interpretations of " them, as he had done before to Aaron " and his ſons. Laſtly, all who pleaſed, of the

" common

" common people, were invited to enter, " and Moſes inſtructed them likewiſe in the " ſame manner as the reſt: So that Aaron " heard four times what Moſes had been " taught by God upon Mount Sina; Elea- " zar and Ithamar three times; the ſeventy " Elders twice; and the people once. Mo- " ſes afterwards reduced the laws, which he " had received into writing, but not the ex- " planations of them: theſe he thought it " ſufficient to truſt to the memories of the " above-mentioned perſons, who, being per- " fectly inſtructed in them, delivered them " to their children, and theſe again to theirs, " from age to age."

The Cabbala therefore is properly the *Oral Law* of the Jews, delivered down, by word of mouth, from father to ſon: And it is to theſe interpretations of the *written law* our Saviour's cenſure is to be applied, when he reproves the Jews for *making the commands of God of none effect throough their traditions.*

Some of the Rabbins pretend, that the origin of the Cabbala is to be referred to the angels: That the angel Raziel inſtructed Adam in it; the angel Japhiel, Shem; the angel Zedekiel, Abraham, &c. But the truth is, theſe explications of the law are only the ſeveral interpretations and deciſions of the Rabbins on the law of Moſes, in the framing of which they ſtudied principally the combinations of particular words, letters and numbers, and by that means, pretended to diſcover clearly the true ſenſe of the difficult paſſages of Scripture.

This is properly called the *Artificial Cabbala*, to diſtinguiſh it from *ſimple tradition*, and it is of three ſorts: The firſt, called *Gematria*, conſiſts in taking *letters* as *figures*, and explaining words by the arithmetical value of the letters of which they are compoſed. For inſtance, the Hebrew letters of *Jabo-Schiloh (Shiloh ſhall come)*, make up the ſame arithmetical number, as *Meſſiach* (the Meſſiah); from whence they conclude, that *Shiloh* ſignifies the *Meſſiah*.

The ſecond kind of *Artificial* Cabbala, which is called *Notaricon*, conſiſts in taking each particular letter of a word for an entire diction. For example, of *Bereſchith*, which is the firſt word of Geneſis, compoſed of letters B. RA. SCH. J. T. they make *Bara-Rakia-Schamain-Jam-Tehomoth*, i. e. *he created the Firmament, the Earth, the Heavens, the Sea*, and the Deep; or in forming an entire diction out of the initial letters of many. Thus in *Atah-Gibbor-Leholam-Adonai* (thou art ſtrong for ever O Lord), they put the initial letters of this ſentence together, and form the word *Agla*, which ſignifies either *I will reveal*, or *a drop of dew*, and is the Cabbaliſtic name of God.

The third kind, called *Themura*, conſiſts in changing and tranſpoſing the letters of a word: thus the *Bereſchith* (the firſt of the book of Geneſis) they make *A-betiſri*, the firſt of the month Tiſri, and infer from thence, that the world was created on the firſt day of the month Tiſri, which anſwers very nearly to our September.

The Cabbala, according to the Jews, is a noble and ſublime ſcience, conducting men by an eaſy method to the profoundeſt truths. Without it, the Holy Scriptures could not be diſtinguiſhed from prophane books, wherein we find ſome miraculous events, and as pure morality as that of the law, if we did not penetrate into the truths locked up under the external cover of the literal ſenſe. As men were groſsly deceived when, dwelling upon the ſenſible object, they miſtook angels for men, ſo alſo they fall into error or ignorance, when they inſiſt upon the ſurface of letters or word, which change with cuſtom, and aſcend not up to the ideas of God himſelf, which are infinitely more noble and ſpiritual.

Some viſionaries, among the Jews, believe that Jeſus Chriſt wrought his miracles by virtue of the myſteries of the Cabbala. Some learned men are of opinion, that Pythagoras and Plato learned the Cabbaliſtic art of the

Jews, in Egypt: others, on the contrary ſay, the philoſophy of Pythagoras and Plato furniſhed the Jews with the Cabbala. Moſt of the heretics, in the primitive Chriſtian church, fell into the vain conceits of the Cabbala, particularly the Gnoſtics, Valentinians, and Baſilidians.

CABGIAK and CAPTCHAK, a tribe of Oriental Turks.

CABIL, thus the Arabians call Cain.

CABILAH, the plural of which is *Cabail*, ſignifies a tribe of Arabs. Shaibani in his book, intitled *Aſhaaz al Mekabel*, reckons eighty of theſe tribes amongſt the Arabians. The tribes of the Jews are called in Arabic *Aſbath*, the plural of *Sebth*, which is the ſame as *Schebeth* in Hebrew, and ſignifies a tribe. The Oriental Turks, were formerly divided into twenty-four tribes, who never mixed. The Hindoos practiſe the ſame to this day.

CABUS, the ſon of Muſſaab, is the name of a king of Egypt, generally called Pharaoh, who received Jacob with his family in Egypt, according to the tradition of the Muſſulmans.

CADARIAH, *(Arab.) Cadarians.* A ſect among the Muſſulmans, which attributes the actions of a man to the man himſelf, and not to the divine decree, determining his will. The firſt author of this ſect was Maabed Ben Khalid Al Giohni. Ben Aun, one of the moſt celebrated Mohammedan Doctors, never ſaluted the Cadarians, ſaying they were Muſſulman *Magi*, or Manichæans, becauſe they admitted two principles, God and Man. The word comes from the Arabic *Cadara*, *Power*.

CADHA and CADR, *(Arab.) The divine decree, and predeſtination.* The Mohammedan divines diſtinguiſh between theſe two words, and ſay, that the firſt ſignifies the *decree*, conſidered as in God, and flowing from God; and the ſecond ſignifies the ſame decree, when put in execution here below. In the Koran it is ſaid, that *of thoſe, who ſhall be preſented before the judgement ſeat of God, ſome are happy and others unhappy*, i. e. in the language of the Muſſulmans, *elect* and *reprobate*. An interpreter on this verſe ſays, that the marks of *election* in this world are, tenderneſs of heart, hatred of the world, diſtruſt of one's ſelf, and of the creatures; and modeſty: As on the contrary, the marks of *reprobation* are, hardneſs of heart, love of the world, a great confidence in one's ſelf, and in the creatures; and impudence. A Mohammedan author relates, that Mohammed uſed to ſay of this chapter; *The chapter Hud, has made my hair grey, before its time.*

In the ſame chapter Noah ſpeaks, in the name of God, to the people whom he inſtructed by his preaching, as follows: "*God has imparted to me his mercy, by the gift of prophecy, with which he has favoured me: but it is hid from you, and I cannot force you to acknowledge it, becauſe you will not receive it.*" An interpreter ſays on this paſſage: "If "Noah could have forced theſe incredulous "people to believe theſe words, and embrace "the law of God, he would doubtleſs have "done it; but the reins of men's free-will are "in the hands of God, who governs them "as he pleaſes. The door-keeper of his "juſtice drives away from his gate thoſe "whom he thinks fit, and the introductor "of his mercy gives admiſſion to whom he "pleaſes."

In another chapter it is ſaid: *Lord, thou art maſter of all kingdoms; thou giveſt them to whom thou wilt; and takeſt them out of the hands of thoſe who poſſeſs them, whenever thou pleaſeſt!* Beſides the literal ſenſe of theſe words, the interpreters find a more exalted meaning in them, to wit, the doctrine of *predeſtination.*

A Perſian author ſpeaking of the *elect* and *reprobate*, ſays: "There is from all eternity a "plank prepared for the former to ſave them "from ſhipwreck, and conduct them into "harbour; and the latter are marked in the "forehead with a button of fire, for eterni"ty. The divine juſtice puſhes the one to

the

" the left, and his goodneſs calls the other " to ſtand on his right hand." The author of the Methnevi ſays: " Thou, O Lord, tranſ- " porteſt the people of the moſque of the true " God, into the prophane temple of the Ghe- " bres; thou takeſt theſe out of the pagod of " Gentiles, and makeſt them of the number " of the faithful. How can our weak un- " derſtanding comprehend this? Thou art " ſovereign Lord of all things, and diſpoſeſt " them according to thy good pleaſure."

CADHI, the plural of which is *Cadhat*, ſignifies amongſt the Muſſulmans a judge, who decides upon all points of the law, and in all ſpiritual matters; however in theſe laſt they muſt appeal to the Mufti, who is the ſovereign judge in religious matters. *Cadhi al Cadhat, the Judge of Judges*, is like our High Chancellor. This title was given to Abu Yoſef al Cufi, who was the firſt who enjoyed that dignity, under the Khalifs Hadi, and Harun al Raſhid, all the other Cadhis being ſubject to his authority. *Cadhi aſker*, or *Cadhi leſker*, is *the Judge of the Army*.

CADHI BEIDHAVI, Vide Beidhavi.

CADHI SHEDID, an eminent Muſſulman doctor. He died in the 851ſt year of the Hegira, and was an author.

CADHI LOCMASI. *The Cadhi's morſel* is a kind of paſtry, which the Turks think exquiſite and fit for the palate of a Cadhi. *Adhan al Cadhi*, the *Ears of a Cadhi*, is the name of a plant, which the Greeks named Cotyledon, and the Romans, Umbilicus Veneris; the Arabs ſtill call it *Adhan al Caſſis, Ears of a Prieſt*.

CADIZADELIRES, a ſect of Mohammedans, very like the ancient Stoicks. They ſhun feaſts and diverſions, and affect an extraordinary gravity in all their actions. They are inceſſantly talking of God, both in public and private; and ſome of this ſect make a jumble of Chriſtianity and Mohammediſm, particularly thoſe who live on the borders of Hungary and Boſnia. They read the Goſpel in the Sclavonian tongue, and the Koran in the Arabic; They drink wine in the month Ramadhan, or lent of the Turks; but put either cinnamon or ſome other drugs in it, and then they think they may lawfully drink it. They love and protect the Chriſtians. They believe that Mohammed is the Holy Ghoſt, and that the deſcent of the fiery tongues on the feaſt of Pentecoſt, was the type of the coming of that prophet. They practiſe circumciſion, and juſtify it by the example of Jeſus Chriſt.

CADR. This word, which ſignifies in Arabic, power, is taken particularly for the decree of God, which alſo is called *Tacdir*, that is to ſay, the diſpoſition of the omnipotence, and providence of God. *Lailat al Cadr, the night of the power, or the decree of God.* Thus the Mohammedans call the twenty-ſeventh night of the month of Ramadhan, in which they ſay, the Koran began to deſcend from heaven.

CADRITES, a ſort of Mohammedan friars, whoſe founder was called Abdul Cadri, a man of great ſkill in philoſophy and law. Once a week, they ſpend a great part of the night in turning round, holding each others hands, and repeating inceſſantly the word *Hai*, which ſignifies *living*, and is one of the attributes of God; during which one of them plays on a flute. They never cut their hair, nor cover their heads, and always go barefooted. They have liberty to quit their convent whenever they pleaſe, and to marry.

CAF. The name of a mountain, which the ignorant Mohammedans, attached to the fables of their falſe prophet, believe to encompaſs the whole globe of Heaven and Earth, and to bound the hemiſphere on all ſides. An Oriental mythologiſt tells us, that this mountain has for its foundation a ſtone, called Sakhrat, of which mention is made in the Koran. The ſame author ſays, that this ſtone ſupports the *axis* of the earth; that it is made of an entire emerald, and that it is from the reflexion of this ſtone that the heavens appear to us of an azure colour:

Laſtly,

Laſtly, he ſays, that when God would cauſe an earthquake in any part of the world, he commands this ſtone to put in motion one of its roots, which ſerve it in the ſtead of nerves; and that the motion of the root occaſions that part of the earth, with which it correſponds, to ſhake and tremble, and ſometimes to part aſunder. This is an inſtance of Mohammedan philoſophy, founded on the principles of the Koran.

CAFELI, one of the ſurnames of Tagri Berdi, or Tangri Verdi, which was given to him, becauſe he had the adminiſtration of the revenues of the cities of Damaſcus and Aleppo.

CAFER (*Arab.*) An infidel, with reſpect to religion, and an ingrate, with reſpect to benefits received. The author of Nighiariſtan cites the Perſian verſes of Methnevi, in the life of Iſmael, where he ſays;

The infidel who has no law, when he keeps his word, diſcovers in himſelf an attribute of the Divinity; but he who does not obſerve it, is very far from the true faith, tho' he profeſſes to be a Muſſulman.

CAFI AL CAFAT, ſurname or title of Abulcaſſem Iſmael Ben Edab al Saheb, who was Vizier of Muiadeddoulah, and of Fakreddoulah, ſultans of the race of the Buides; he died, A. H. 383 or 385. The title of Cafi al Cafat, ſignifies a man endowed with all virtues, and who fulfils his duties. There are many works in the Arabian language, which bear the name of Cafi.

CAFI, ſurname of Takieddeen Ali Ben Ali, an Arabian author. He died, A. H. 756.

CAFUR. The name of a fountain in the paradiſe of the Mohammedans, ſo called from its reſembling *camphire* (which the word ſignifies) in ſmell and colour. Mohammed, in his Koran, ſays; *The juſt ſhall drink of a cup of wine mixed with the water of Cafur, a fountain where of the ſervants of God ſhall drink, and they ſhall convey the ſame by channels whitherſoever they pleaſe.*

CAFUR AL AKHSHIDI, name of a black ſlave, whom Akhſhid, Lord of Egypt, bought for eighteen dinars. He became a man of ſuch abilities, and got ſo much into the good graces of his maſter, that at his death he left him regent of his dominions, and tutor of his children; and the death of Mohammed and Ali, the children of Akhſhid, happening ſoon afterwards, he ſucceeded them, and died after having governed his dominions with great wiſdom. in the 358th year of the Hegira, or A, D. 968.

CAGHEZ, or KIAGHEZ ZER. This word in Perſian properly ſignifies *paper of gold*; but they make uſe of it to expreſs the name of a particular patent granted by the king of Perſia. The bearer of that patent in whatever part of that prince's dominions he travels, has all his expences defrayed, the governors of the places thro' which he paſſes, being obliged to ſupply him with proviſions and carriages as ſoon as he preſents the patent.

CAHANBARAH. So the Perſians call the ſix ſeaſons, or days, in which, according to the tradition of the ancient Magi, God created the world; but this true tradition being afterwards altered by ſuperſtition, they placed theſe ſix ſeaſons, or days, not immediately the one after the other, ſo as to make a continued week, according to the account given by Moſes, but in different months of the year, attributing likewiſe to each term or ſeaſon the ſpace of five days.

CAHCAR, a place in Chaldea, ſituated near Baſrah, where was born, in the 568th year of the Hegira, Nagmeddeen Abulhaſſan Ali Ben Daoud, ſurnamed Cahcari, who deſcended from Zobair Ben Avam. He was a famous Juris conſult, and a good grammarian. He led a very retired and auſtere life, and was one of the moſt celebrated profeſſors of the Hanefian ſect, in the college named Rokniah, in the city of Damaſcus, where he died in the 645th year of the Hegira.

CAHEL, name of a family of the tribe of Aſſad, or the Aſſadites in Arabia.

CAHERMAN, ſignifies properly the intendant of a houſe. The Khalifs of the Abbaſſides had women for intendants of their houſeholds, who were called Cahermaniah, in whom they truſted more than in men, for fear of being poiſoned.

Caherman is alſo the proper name of the father of Neriman, father of Sam Suvar. He was ſurnamed *Catel*, on account of his valour.

CAHTABAH. Name of one of the moſt valiant Captains of the Arabs, who commanded the army of the Abbaſſides in the wars they had with the Ommiades. After the beginning of the battle which he fought with Yezid, the ſon of Zobair, General of Mirvan, laſt Khalif of the Ommiades, his horſe in the night carried him into the Euphrates, where he was drowned, but his troops knowing nothing of it, continued to attack their enemies in the ſame manner as if he was alive, and obtained a complete victory.

CAHUAH and CAHVEH. This word in Arabic ſignifies, in general, all ſorts of drinks; but is particularly applied to coffee. There are three kinds of drink of this name. The firſt is called, *Cahuat al Catiat*, or *Caftah*; the ſecond, *Cahuat al Caſhriat*; and the third, *Cahuat al Bunniat*.

The firſt kind is made of a grain which is unknown to us, and which has been forbidden by the Mohammedan doctors of the law in Arabia Felix, where it firſt grew, as well as the others, becauſe it is intoxicating.

The ſecond is made of the huſk which encloſes the coffee bean; and the third is made of the coffee bean, which the Arabians call *Bun*, or *Bunon*, and is always found with another in the ſame huſk. This is the ſort of coffee that we drink, and which is generally uſed throughout the Levant.

CAI, in ancient Perſia, ſignifies a giant, and a great king.

CAI ALP, father of Soliman Shah. This word ſignifies a ſtrong giant, and a very valiant man.

CAIASSERAH, the Cæſars. Thus the Arabians call the Roman Emperors. This word is the plural of *Caiſſer* or *Cæſar*.

CAIMAK, KIMAK or KIMAL, according to Ebn Aluardi, is the name of a nation of Oriental Turks, who inhabit the country bordering upon the north of China.

CAINAN BEN ANOSH, is the patriarch Cainan, ſon of Enos, and father of Malaleel, one of the univerſal monarchs, according to fabulous Oriental chronicles. There has been another Cainan, ſon of Arphacſad, and father of Saleh, whom they ſay, was the inventor of aſtronomy, and founder of the city of Harran, in Meſopotamia.

CAIRAVAN or CAIROAN. The word *Cairavan* or *Kairavan*, properly and generally ſignifies, a company of travellers and merchants, who join together in order to travel with more ſafety in foreign countries, which we commonly call a caravan; and in this ſenſe the Arabian word derives its origin from the Perſian *Kervan*.

CAISSAR RUM, is Cæſar, or Emperor of the Romans, and more properly him of Conſtantinople. The plural *Caiaſſar* and *Caiaſſera*, the Cæſars, is the ſame as *Acaſſera*, which is the plural of Keſra, or Keſri, who are the Khoſroes or kings of Perſia, of the ancient dynaſties. The Oriental hiſtorians often give the title of Caiſſar to the princes who formerly poſſeſſed the countries in Aſia, which were afterwards conquered by the Roman Emperors.

CAKAFI, ſurname of Ahmed Ben Edris, a doctor of the ſect of Malek, who died about the 684th year of the Hegira. He was author of many books.

CALAKES, ſurname of a celebrated poet, named Naſſerullah Ben Abdallah Al Akhmi, Alazheri, who died A. H. 569. He is alſo ſurnamed Alaaz Al Eſkanderi.

CALANES, a kind of hats, which Tamerlane gave to his troops, when he undertook the expedition of Perſia.

CALANESSI,

CALANESSI, ſurname of Abdallah Ben Mohammed, an Arabian author. He died A. H. 515.

CALCANDASH, a feaſt which falls on the 1ſt day of the month called Canun Al Akher, in the Syrian calender.

CALDANIN. The Chaldeans or Aſſyrians.

CALEB BEN YUFNA; the Muſſulmans ſay that Caleb was the ſucceſſor of Joſuah, in the gift of prophecy, or the government of the Jews.

CALENDERS, a ſort of Mohammedan friars, ſo called from Santon Calenderi, their founder. This Santon went bare-headed, without a ſhirt, and with the ſkin of a wild beaſt thrown over his ſhoulders. He wore a kind of apron before, the ſtrings of which were adorned with counterfeit precious ſtones. His diſciples are rather a ſect of Epicureans, than a ſociety of religious. They honour a tavern as much as they do a moſque, and think they pay as acceptable worſhip to God by the free uſe of his creatures, as others do by the greateſt auſterities and acts of devotion.

They are called in Perſia and Arabia, *Abdals*, or *Abdallat*, i. e. perſons conſecrated to the honour and worſhip of God. Their garment is a ſingle coat, made up of a variety of pieces, and quilted like a rug. They preach in the market places, and live upon what their auditors beſtow on them. They are generally very vicious perſons; for which reaſon they are not admitted into any houſes.

In the year 898th of the Hegira, a Calender, approaching Bajazet II. on his return from Albania to Adrianople, drew a ſabre from under his garment, in order to aſſaſſinate that prince; but was prevented by Iſkender Baſha, who diſcharged ſuch a blow on his head, as felled him to the ground.

CALF *(Golden.)* An idol ſet up and worſhipped by the Iſraelites, at the foot of mount Sinai, in their paſſage thro' the wilderneſs to the land of Canaan.

The Mohammedans pretend, that the perſon who caſt the golden calf, was not Aaron, but Al Sameri, a principal man among the Iſraelites, ſome of whoſe deſcendants, they ſay, ſtill inhabit an iſland of that name in the Arabian Gulf. This Al Sameri, they pretend, was ordered by Aaron to collect all the golden ornaments of the people, who carried on a wicked commerce with them, and to keep them together till the return of Moſes; but Al Sameri underſtanding the founder's art, threw them all together into a furnace, to melt them down into one maſs, which came out in the form of a calf. Al Sameri went farther: He took ſome duſt from the footſteps of the angel Gabriel's horſe (who marched at the head of the people), and threw it into the head of the calf, which immediately became animated, and began to low. Abulfeda ſays, all the Iſraelites, except 12000, worſhipped this idol.

CALIPH, or KHALIF. The ſupreme eccleſiaſtical dignity among the Saracens, or as D'Herbelot defines it, a ſovereign dignity among the Mohammedans, veſted with abſolute authority in all matters relating to religion and policy.

The name of Khalif occurs frequently in the Saracenical and Mohammedan ſtories, and in the old writers of the holy war, which the Chriſtians had with the Mohammedans, for the recovery of the Holy Land. It ſignifies in the Arabic *ſucceſſor*, or *vicar*. The Saracen princes aſſumed this title as deſcendants from Mohammed: whence, in old writers it is interpreted by *Papa*, (Pope;) the Caliphs bearing the ſame relation to Mohammed, that the Popes pretend they do to Jeſus Chriſt, or St. Peter.

Upon the diviſion of the Aſiatick empire, into the ſeveral parts of Aſia and Africa, the title of Khalif was chiefly retained at Bagdad, the old Seleucia, ſituate near the confluence of the Euphrates and Tigris; the other Mohammedan princes taking upon them the title

Xeriph.

Sherif. The Khalifat of Bagdad ended in Moſtaſſim, in the year 1242, or A. H. 640.

It is, at this day, one of the Grand Signor's titles, as ſucceſſor of Mohammed, and of the Sophi of Perſia's, as ſucceſſor of Ali. Thus theſe eaſtern monarchs aſſume to themſelves the ſame character that the Roman emperors did, among whoſe titles was always reckoned that of *Pontifex Maximus*, chief prieſt, or head in eccleſiaſtical matters.

CALOGHEROS, and CALOGRIA, a kind of Greek friars and nuns, who are called Chriſtians, in the vulgar tongue of the Greeks.

CAMAH YOUSEFY, Joſeph's wheat, a kind of corn that grows only in Egypt.

CAMIS. The Japaneſe pay a kind of adoration to the worthies of their own country, that is, to thoſe, who like the ancient heroes, were conſpicuous for their merit and glorious achievements, under the title of *Camis*. They offer up ſacrifices, and erect temples to their memory; ſwear by them, and make their earneſt application to them to proſper their undertakings, and vouchſafe them the bleſſing of this life.

CANAIUN, was the daughter of a Greek king, whom Lohoraſb, king of the ſecond dynaſty of Perſia, married.

CANALI ZADEH, ſurname of Abd al Halem Ben Mohammed, an Arabian author, who died, A. H. 997.

CANCAH AL HENDI, was the name of an Indian philoſopher, aſtronomer, phyſician, and author.

CANKELI, and CANGHELI, a nation, or tribe of Turkeſtan, which is one of the twenty-four, amongſt whom Aguz Khan divided that vaſt country.

CANDELAFT, a word corrupted from Candelapta, which ſignifies in Greek, the perſon who lights the lamps in the church.

CANDI, ſurname of Abulaith, who was a celebrated doctor of the Mohammedan law, and alſo an author.

CANSO, ſurnamed Khamſmiah, becauſe he was bought by his maſter for five hundred gold dinars; bore the title of Malek al Aſhraf; he interrupted the reign of Malek al Naſer, eighteenth Sultan of the dynaſty of the Circaſſians; but he did not enjoy the royal dignity for a long while, for which reaſon ſome authors do not reckon him amongſt the Sultans of Egypt, of that dynaſty.

CANUN, a word which the Arabians have taken from the Greek canon, ſignifies rule.

CANUN. The name of two months of the Syrian calendar, correſponding to the months of December and January in the Julian. The firſt (called *Canun al avul*) has its firſt day marked for the feſtival, which the eaſtern Chriſtians call *Baſharab*, which is the *Annunciation*; and the twenty-fifth for the night of *Milad*, or the *Nativity* of Jeſus Chriſt. The ſecond (called *Canun al akker*) has two feſtivals: The one on its firſt day called *Calcandaſh*, i. e. the *Circumciſion of our Lord*; the ſecond on its ſixth day, called *Daabeh*, i. e. *Baptiſm* of Jeſus Chriſt or the *Epiphany*.

CANUSIS. Secular prieſts of Japan. Their principal maintenance is the voluntary contributions of their reſpective devotees. They wear a yellow robe, and a cap, in the faſhion of a boat, tied under their chin with ſilver ſtrings. Upon the cap are toſſels, with fringes to them, which are longer or ſhorter, according to the quality of the perſon, who wears them. Their beards are cloſe ſhaved, but their hair is very long. Their ſuperiors wear it curled up under a piece of black gauze. At each ear is a large piece of ſilk, which comes forward over the jaws, and is longer or ſhorter according to their reſpective degrees of eminency. This order is ſubject to the authority of a judge, who bears the title of *Spiritual Judge of the Temple*. The ſuperiors of the Canuſis walk in ſtate with two ſabres carried before them: They are exceſſive proud, and ſcorn to converſe with the

populâce, from whom they conceal their ignorance by a cold and diſtant behaviour.

CAPUDAN BACHA, or PACHA. It is thus the Turks call their Admiral, who is alſo Beghlerbeg, or Governor General of the iſlands of the Archipelago. This word does not come from Capi or Capu, which ſignifies in Turkiſh, a door or gate; but from the Italian, Capitano. The Turks alſo call Capudan Reis, and Reis Bachi, him whom we call a royal pilot.

CARA, and CARAH, ſignifies black in Turkiſh, and contributes to the compoſition of many names.

CARA ARAB. Black Arab. It is thus the Turks call the Moors, Abyſſinians, Lybians, Negroes, &c.

CARA ARSLAN, BEN DAOUD, BEN SOKMAN, BEN ARTAK, or ORTOK, was ſurnamed Omadeddeen; Nureddeen Mahmood was his ſon, to whom Saleheddeen, or Saladin, gave the city of Amid, or Cara Amid, A. H. 579, or A. D. 1183. Cara Arſlan alſo ſignifies in Turkiſh, a black lion.

CARABAH, yellow amber, which the Arabians thus call, from the Perſian, *Kah-Rubah*, and which ſignifies that which attracts ſtraw. It is from this word that our chymiſts and druggiſts call it Carab.

CARABATAK, ſignifies in Turkiſh, the ſea-raven, or cormorant, and the diver. It is alſo the proper name of a famous corſair of that nation, who lived in the beginning of the laſt century.

CARA COIN, ſignifies in Turkiſh a black ram. This was the ſtandard of a race of Turcomans who eſtabliſhed themſelves in Armenia and Meſopotamia under the laſt Mogul emperors and Tartars, of the family of Genghizkhan, about the 800th year of the Hegira, or A. D. 1397.

CARACULAK, ſignifies in Turkiſh the black ear. It is the name of a kind of fox, which they ſay is the lion's provider. The Perſians call it *Pervanek*, from which the Arabians have formed that of *Foranek*.

CARACUSH, ſignifies in Turkiſh a black bird, but not a crow. It was alſo the nickname of Bahaeddin, Vizier and Governor of Cairo under Saladin.

CARADH, leaves of a tree which the Arabians call Selem, and uſe in the preparation of that beautiful leather called Morrocco. There are a great number of theſe trees in Arabia Felix, for which reaſon it bears the name of *Belad al Caradh*, the *Country of Caradh*.

CARAGIAR, firſt Miniſter and Lieutenant General of the armies of Giagathai, ſon of Genghizkhan in Tranſoxania. Tamerlane deſcended from this perſonage in the 5th degree of filiation.

CARAGOZ, or CARAGUZ, which ſignifies in Turkiſh the black eyes, was the ſurname of a Beghlerbeg of Natolia, whom our hiſtorians call Caragoſſa, who was impaled near Carahiſſar by Shah Kuli, A. H. 915, and in the reign of Bajazet II. emperor of the Turks.

CARAITES, the Arabians call Caraun, thoſe Jews, who believe only the text of Scripture, and reject all traditions.

CARAMANI, a native of Caramania. This is the ſurname of ſeveral authors, and amongſt others of Jacob Ben Edris, who died A. H. 833.

CARA MOGUL, Moghuls or Tartars who inhabit the countries covered with foreſts. They are diſtinguiſhed from thoſe that live along the rivers and moraſſes, whom they call *Su Mogul*.

CARDERI, ſurname of Hafedheddeen Mohammed, Ben Mohammed al Bazazi, ſtyled *Mofti al Anam, the Mufti of the People; and Shems al Aiimah, the Sun of the Imams*, or chiefs of religion. He was alſo an author.

TAGEDDEEN ABDULJAFER BEN LOKMAN, an author who died, A. H. 512, was alſo furnamed Carderi.

CARIT or KERIT, a tribe of Moguls or Oriental Tartars, who made profeſſion of the Chriſtian religion. Ung Khan, or rather Avenk Khan, was a prince of this tribe, and

was

was ſurnamed Malek Yuhana, King John. From the name of this prince we have made John the Prieſt, who was ſtripped of his dominions by Genghizkhan, A. H. 599, or A. D. 1202. They have ſince applied the name of John the Prieſt, or Preſtre John, to the king of Ethiopia, becauſe he was a Chriſtian.

CARKI, ſurname of Abulhaſſan, a famous Muſſulman doctor, and one of the chiefs of the Soofees. The Oriental authors alſo make uſe of this word for a fair or great market, and ſome pronounce it Corkh.

CARLOVIZ, or CARLOVITS, a Sclavonian word, which ſignifies the ſon of Charles. The Turks have thus called the princes of Duraz in Albania, becauſe they deſcended from Charles of Duraz, ſon of the Duke of Gravina, and grandſon of Charles of Anjou, ſecond king of Naples of that houſe.

CARMANI, or CARAMANI, which ſome write Kermani, ſurname of Abu Iſhak, who pretended to have ſeen in a dream Mohammed, who cloathed him with a ſhirt, by which he gave him the gift of explaining dreams.

CARAMETHAH, *(Arab)*. The followers of a famous impoſtor named *Carmath*, who in the year of the Hegira 278, was the author of a ſect, which overturned all the principles of Mohammediſm. He was a perſon of great auſterity, and pretended that God had commanded him to pray fifty times a day, whereas the law of Mohammed enjoins but five prayers in a day. His followers allegorized all the precepts of the Mohammedan law: For according to them, prayer is only a ſymbol of the obedience due to the Imam, or chief of their ſect; and faſting is but a ſymbol of that ſilence and ſecrecy, which ought to be obſerved towards ſtrangers, and thoſe who were not of their ſect.

This ſect began in the Khalifat of Raſhid: They multiplied greatly in Arabian Irak, or Chaldea, and maintained perpetual wars againſt the Khalifs. In the year of the Hegira 319, they beſieged and took the city of Mecca, filled the well Zemzem with dead bodies, defiled and plundered the temple, and carried away the black ſtone; but they brought it again in 339, and faſtened it to the ſeventh pillar of the portico, giving out, that they had both taken it away, and brought it back again, by expreſs order from heaven. This ſect was diſſipated by degrees, and at laſt became quite extinct.

CARRUBIUN. The Mohammedans call thus an order of angels, which they ſay, are *Sadat al Malaikah*, the princes and lords of the others. They name them alſo *Mokarrebun*, that is to ſay, *thoſe that are neareſt to the throne of God*, which are the cherubins.

CARUM. Thus the eaſtern people corrupt the Chriſtian name Catharine. Carum Commeniah is the name of Catharine Commenus, who was married to Uzun Haſſen, and who had a daughter named Martha, married to Sheik Heidar, father of Iſmael Shah or Sofi, firſt monarch of the laſt royal family of Perſia.

CARUN. The Mohammedans call thus Korah, whom they ſay, was Moſes's couſin-german. This Carun according to them, had acquired great treaſures by alchymy, inſomuch that they required forty camels to carry them. He paſſed for a very rich, and likewiſe for a very avaricious man. They add, that Moſes having ordered the Iſraelites to pay a tithe to their eſtates, Carun refuſed it, whereupon he curſed him, when the earth opened and ſwallowed him alive with his family and treaſures.

CASB. This word, which properly ſignifies *gain*, the Arabians make uſe of to expreſs the merit and demerit of our works or actions, which they ſay God produces in us.

CASHDANI, and CASDANI, a Chaldean.

CASHEFI, ſurname of Huſſain Ben Ali, alſo known by that of Vaez, or the *Preacher*. He wrote a very full commentary on the Koran, in the Perſian language. He is alſo often

ten cited under the name of *Vaez al Heraſui*, becauſe he was preacher at the royal town of Herat in Khoraſan.

CASHI, ſurname of Kemaleddin Abulganem Abdalrazzah Ben Gemaleddin, a celebrated Doctor, placed amongſt the Muſſulman ſaints, was author of ſeveral works.

CASSEM ANVAR, ſurname of Said, a Perſian author, who died A. H. 837.

CASSIS, is the ſame in Arabic as Caſs and Coſs, and ſignifies *an old Man*, in Latin *Senior*, and is taken for a prieſt, and for a Chriſtian biſhop. Its origin is Syriac, for Caſh in that language ſignifies to grow old, and *Caſhiſho*, *an old man*, or a prieſt. The Arabic plural is *Akeſſah* or *Coſhan*, *the prieſts*, and not the monks, as ſome have wrong tranſlated it.

Ebn Batrick, in his annals, remarks, that Elias, patriarch of Jeruſalem, ſent to the Emperor Anaſtaſius, who was a Jacobite, Theodoſius Chariton, and Sabas, with ſeveral other chiefs of monaſteries, amongſt whom he ſays were prieſts.

CASTELANI, ſurname of Ahmed Ben Ali, who has written the lives of the Muſſulman ſaints, according to Jafer, who mentions him in the preface of his work on the ſame ſubject.

Ahmed Ben Mohammed al Caſtelani, who died A. H. 933, and Ahmed Ben Ibrahim Ben Yahia al Azdi, al Caſtelani, were two authors.

CATEB. This word which properly ſignifies in Arabic *a writer*, is alſo often uſed for a ſecretary, or a miniſter of ſtate. Thus Ali and Othman, both Khalifs, were writers or ſecretaries to Mohammed; Othman acted in this capacity alſo to Abubecre. Theſe ſecretaries were the firſt perſonages of the Muſſulman empire.

CATEBI, ſurname of Mohammed Ben Abdallah al Niſhapoori, and Tarſhizi. He was one of the moſt excellent poets at the court of the Sultan Mirza Ibrahim, of the race of Tamerlane. We have ſeveral of his works in the Perſian language.

CATHAA BEN CATHAA. Thus is commonly named Abulcaſem Ali Ben Jiafer al Saad al Sakali, an Arabian grammarian, who is very much eſteemed. He died A. H. 514.

CATIAH, Vide Cahuah.

CATTHAN. A merchant and worker in cotton. Ali Ben Mohammed Ben Catthan, ſurnamed Al Faſſi, was an author. He died A. H. 828.

CAVAM AL DAULAT CODBUGA, is he whom our hiſtorians name Corbannas, who was defeated by the French princes before Antiochia, which he had beſieged in the 491ſt year of the Hegira, or A. D. 1097.

CUAGIN. Third tribe of Oriental Turks who inhabit the country beyond the river Oxus or Gihon.

CAUM, *People*. Thus the Arabians call the people who have been viſited by any prophet, as *Caum Muſſa*, the people of Moſes, or the *Iſraelites*; *Caum Iſſa*, the people of Jeſus, or the *Chriſtians*, &c.

CAUN or CAVUN, ſurnamed *Rezm Khah*, which ſignifies in Perſian one who goes in ſearch of adventures. He was the ſon of Caoh or Gaoh the blackſmith, and was one of the four generals of the armies of Caicobad, firſt king of the dynaſty of the Caianides, in Perſia. Some hiſtorians pretend, that he was killed by Afraſiab, king of Turkeſtan, at the head of the army of Naudhar, king of Perſia, which he commanded.

CAUS, is the ſame as Cai Kaus; for the word Kai is an appellation which is put at the beginning of the names of many kings, princes and lords. Vide Cai. The name of Cabus ſeems to be the ſame as Caus, which is pronounced alſo Cavus. The Lebtarikh mentions an old king of Mazandaran, named Cavus.

CAUS, in Arabic ſignifies a bow. The Orientals pretend, that this art was brought

to perfection, in the reign of the Caianides of Perſia, becauſe to this day Caus Caiani, in Perſian ſignifies an excellent bow. They ſay alſo that Areſh was the beſt archer of his time. The bow was amongſt the Moguls the ſymbol of a king, and the arrow that of an ambaſſador and vice roy. The Arabians call their arrows, which are made of cane, *Shem*, and thoſe of the Perſians, made of a hard wood, *Neſhab*.

CAUTSER, *(Arab)*. The title or inſcription of the hundred and eighth chapter of the Koran. The interpreters on this chapter ſay, it was ſent from heaven to Mohammed to comfort him for the reproach, which As, the ſon of Vail, had thrown upon him in calling him *Abtar*. This word, which in the Arabic ſignifies properly *Without a Tail*, is appplied to thoſe who have no male offspring to tranſmit their name to poſterity.

Some Arabian authors underſtood by the word *Cautſer* (or *Cawthar)* an aſſemblage or concourſe of all good things, ſpiritual and temporal; as riches, a family, knowledge, good works, followers, pre-eminence, reputation, authority, friends, ſplendid actions, and miracles; all which things, ſay they, God beſtowed abundantly on Mohammed. But it is generally explained of a river in Paradiſe of that name, of which the bleſſed are to drink before their admiſſion into that place. According to the Mohammedan traditions, this river is ſweeter than honey, whiter than milk, cooler than ſnow, and ſmoother than cream; its banks are of chryſolites, and the veſſels to drink thereout of ſilver; and thoſe who drink thereof ſhall never thirſt.

CAZLAK and KHAZLAK. A race or tribe of Turkeſtan, which was thus named by Aguz Khan, becauſe when this prince was returning from an expedition which he had made in Gurgiſtan, a great part of his troops could not follow him becauſe of the ſnow which had ſhut up their paſſage. Oguz having heard what had happened to them, gave them the name of Cazlak, which their poſterity have continued. This word ſignifies in Turkiſh and the Mogul language, the ſeverity or ſharpneſs of the winter.

CEBISSAH, or KEBISSAH, intercalation. In the Arabic calendar, they make uſe of the intercalation of a whole month, after three lunar years, to make thoſe years agree with the ſolar ones; but in the modern Perſian calendar, which is called Jilaleen, they intercalate only one day every four years; after this has been done ſix or ſeven times, they intercalate that day after the fifth following year. With regard to the ancient Perſian calendar, or that of Yezdigird, there is no intercalation, for they made uſe at that time of the *Moſteraka*, or *Epagomenes*, as the Greeks and the Egyptians call them, which are five days added at the end of twelve ſolar months, which make 360 days, ſo that their year was thus exactly 365 days.

CHACABOUT. The name of a ſect of the religion of Tonquinois, between China and the Indies. The name is taken from an holy perſon, a ſolitary, who preſcribed them ten commandments or laws, in which he forbids murder, theft, lies, unchaſtity, outrages, perfidiouſneſs, immoderate deſires, backbiting, anger; and enjoins the ſtudy of the ſciences as neceſſary to every one. This recluſe eſtabliſhed likewiſe certain religious orders, which renounce the pleaſures of this life, and apply themſelves to meditation, and ſerving the poor. He taught likewiſe the doctrine of the *Metempſychoſis*. This ſect has ſpread itſelf all over the kingdom of Siam, and in part of Japan and Tonquin.

CHACH, a city in Khatan. Ulugh Beg ſays this is Shaſh.

CHAH BABIL. The well where two angels, called Harut and Marut, are ſaid to be immerſed.

CHATGAM, Chittagong.

CHAVARIGTS, a ſect of Mohammedans, oppoſite to the Schiites. They deny that God ever ſent any prophet that was infallible, and had a commiſſion to give a new law to mankind. They aſſert likewiſe, that if any ſuch office ſhould ever become neceſ-

ſary,

ſary, it would not be confined to a ſingle family; but that every man of probity and virtue would be capable of that honour. See Schiites.

CHEEN, China.

CHERKH, a town in Ghaznin.

CHIM-HOAM. A Chineſe idol, ſuppoſed to be the guardian of cities. It is an eſtabliſhed law in that kingdom, that all the mandarins, or governors of towns and cities, when they enter upon their government, and twice a month throughout the year, upon pain of forfeiting their employments, ſhall repair to the temple of *Chim-Hoam*, and there proſtrating themſelves before the altar of the ſaid idol, and bowing their heads down to the ground, ſhall adore and worſhip it, and ſacrifice to it candles, perfumes, flowers, fleſh, and wine. And, when they take poſſeſſion of their government, they are to take an oath before the ſaid idol, that they will govern uprightly, and, in caſe they fail, ſubmit themſelves to be puniſhed by the idol.

CHINES. Idols of the Chineſe, built in a pyramidical form, and curiouſly wrought. Thoſe pagans ſtand in ſuch fear of the Chines, that when they buy a ſlave, they carry him before one of them, and after they have offered rice, beg of the idol, that if the ſlave runs away, he may be devoured by tygers and lions. This keeps the poor wretches in awe and prevents their running away, notwithſtanding the cruelеſt treatment of their maſters.

There is one of theſe pyramids without the walls of the town of Fochieu, in the province of Fokien, which is nine ſtories high: Its figure is an octagon, and its perpendicular height nine hundred cubits. It is faced with fine porcelaine, and adorned with ſeveral figures. At every little ſtory is a marble colonade, and an iron baluſtrade gilt, and round each baluſtrade are a great number of bells hanging, which being agitated by the wind, make a pleaſing kind of harmony. Upon the top of the pyramid is a large copper idol, gilt with gold.

CHRISTIANS OF ST. THOMAS.

A ſort of Chriſtians in the peninſula of India, on this ſide of the ganges. They inhabit chiefly at Cranganor, and in the neighbouring country: There are ſome of them likewiſe at Negapatam, Meliapoor, and at Angamale, beyond Cochin, where their Archbiſhop reſides, who is under the patriarch of Babylon. They are called Chriſtians of St. Thomas, becauſe that Apoſtle preached the Goſpel, and ſuffered martyrdom in that peninſula, and for whom theſe Chriſtians have a particular veneration. They are chiefly Arians and Neſtorians.

The Popes have frequently ſent Miſſionaries into this country ſince the Portugueſe ſettled there. John de Albuguerque, a Franciſcan, and firſt Archbiſhop of Goa, founded a college at Cranganor, in 1546, for the inſtruction of young perſons in the doctrines and ceremonies of the Latin church. Mar Joſeph, Biſhop of Serra, ſent into this country by the patriarch of Babylon, conſented to obſerve the Latin rites, but perſiſted in the errors of Neſtorianiſm. Mar Abraham, his ſucceſſor, abjured Neſtorianiſm, and recognized the Pope's ſupremacy; but afterwards he returned to his former opinions, and renounced the Pope. Alexis de Meneſis, Archbiſhop of Goa, received a commiſſion from Clement VIII. to proſecute Mar Abraham, but the Chriſtians of St. Thomas refuſed to ſubmit to Meneſis's ſummons and ſentence, and ſtill perſiſted in Neſtorianiſm, and maintained the juriſdiction of their patriarch of Babylon. Meneſis convened a ſynod the 25th of June, 1599, and having gained over a great many Neſtorian prieſts, prevailed with them to renounce their erroneous belief and their patriarch. In this ſynod, he ſettled the Latin diſcipline in a great meaſure, and reſtrained their prieſts from marriage.

The Chriſtians of St. Thomas admit of no images, and receive only the croſs, to which they pay a great veneration. They affirm

affirm that the ſouls of the ſaints do not ſee God, till after the day of judgment. They acknowledge but three ſacraments, to wit, Baptiſm, Orders, and the Euchariſt. They make no uſe of the holy oils in the adminiſtration of Baptiſm; but after the ceremony anoint the infant with an unction, compoſed of oil and wall-nuts, without any benediction. They have no knowledge of confirmation or extreme unction; and they abhor auricular confeſſion. In the Euchariſt they conſecrate with little cakes made of oil and ſalt, and inſtead of wine, make uſe of water in which raiſins have been infuſed.

CHUPMESSAHITES. A ſect of Mohammedans, who believe that Jeſus Chriſt was God, and the redeemer of the world. This opinion has been a long time eſtabliſhed among the Turks, ſome of whom maintain it with ſo much courage, that they chuſe rather to die, than deny it, though few dare make a public profeſſion of it. Some authors ſay, the word is compoſed of *Chup*, which ſignifies protector, and Meſſahi, a Chriſtian: ſo that *Chupmeſſahites* ſignifies *Protectors* of the *Chriſtians*.

CIAM. The name of the High Prieſt, or ſovereign Pontif, of the ſect of Li-laokun among the Chineſe. This dignity has been hereditary in one family for above a thouſand years. This High Prieſt, for the generality, reſides at Pekin, and is a great favourite at Court, being looked upon as an abſolute maſter in the art of enorciſm.

COBBAH, an arched building in general, and in particular what the Italians call cupola, and we a dome. The Arabians metaphorically make uſe of this word, as well as we, to expreſs a metropolis and a cathedral, *Cobbat al eſlam, the dome of Muſſulmaniſm*, is the epithet or title of honour, which was given to the city of Balkh, the capital of Khoraſan. *Cobbat Alzaman, the dome of the time*. Thus the Chriſtian Arabs and Muſſulmans call what the Hebrews named Ohel Hamoed, the tabernacle which Moſes built in the middle of the camp of the Iſraelites, by the command of God; yet the Muſſulmans give it alſo often the name of Haicat. Cobbat likewiſe means in Arabic an umbrella, and Cobbat u Thair, the office of carrying the umbrella, and the falcon, before the Sultan of Egypt, in the time of the Mamlucs, and which was given only to the higheſt lords of the court.

COBBATHI, a ſeller of Cobbath, which is a kind of paſte made of fruits, ſuch as pine-apple, grapes, almonds, and ſugar, rendered very white and hard by boiling.

Abubecre, a celebrated Muſſulman doctor was thus ſurnamed.

COBOUR SHOHADA. The tombs of the Martyrs, a place in Arabia Petrea, near the city of Hagiar or Petra, where are to be ſeen the tombs of the firſt Muſſulmans, who were defeated by Moſeilemah, who rebelled againſt Mohammed, and diſputed with him the title of prophet, to which he pretended to have a better right.

CODHAA, name of a tribe of Arabs, from whom is deſcended a celebrated author, named Abu Abdallah Mohammed Ben Salamat, ſurnamed Al Codhai.

CODAS, the Euchariſt and Maſs; this word comes from Cods, which ſignifies holineſs, as that of Corban which the Oriental Chriſtians alſo give it, ſignifies ſacrifice.

CODBUKA, Captain General of the troops of the Sultan Barkiarock, the Selguicide in Syria, who was alſo ſurnamed Caoyam al Daulat, from which our hiſtorians have by corruption formed that of Commoran and Corbonas, which they gave to him. It was he who beſieged the French in Antiochia, A. H. 491, or A. D. 1097, but he was entirely defeated.

CODOURI, ſurname of Abul Haſſan Mohammed, a celebrated Muſſulman doctor at Bagdad, of the Hanefian ſect, who died A. H. 428.

CODRAT and CODRET, the providence and omnipotence of God. The Turks call

call the manna, which fell in the deſert, Codret Halvaſſi, the ſweetmeat of providence.

CODS, holineſs. The Chriſtians that make uſe of the Arabian language call the third perſon of the trinity, *Ruh Alcods*, the ſpirit of holineſs, but the Mohammedans underſtand by it the Angel Gabriel, and ſay, that Jeſus Chriſt is *Ruh Allah*, the ſpirit of God. The word Cods is alſo uſed emphatically for the name of the city of Jeruſalem, on account of the ſanctity of its temple; they nevertheleſs add often ſome epithet or other, as *Sheriff*, which ſignifies noble, and *Mobarek*, that is to ſay bleſſed.

'COF, EBN COF, and EBN AL COF, is one of the names of Gregory Abulfarage, a phyſician of Malathia or Melitena, and who was alſo an author.

COFTHA or COFTAH, a kind of drink, very like coffee, but forbidden by the Muſſulman law, becauſe it intoxicates. Vide Cahuah.

COHEN is a Hebrew word, and ſignifies a prieſt and ſacrificer of the Jews, that is to ſay, a Jew who pretends to deſcend from a ſacerdotal family. There are many Jews that take this title.

COHEN ALTHAR, ſurnamed Abulmeni Ben Abu Naſr Iſraili Haruni, was a famous apothecary and druggiſt, who lived in Grand Cairo, A. H. 558. He was alſo an author.

COI and COIN, which is alſo pronounced Coiun, ſignifies in the Turkiſh language a ram; it is with the Oriental Turks the name of a Giagh or cycle of years, which is the 5th of twelve that ſerve to make their epochas. The Cathaians or Chineſe who uſe the calculation, call it Ui.

COLABAT, is the name of him who when he was going to look for his camel in the plain of the city of Aden, at once found himſelf near the gates of a very fine city, wherein he ſaw not a living ſoul.

CORRAH ABOU AIAS BEN CORRAH AL BASRI, was a diſciple of Corrah, his father, and of Ans Ben Malek, and Maſter of Cotada, of Shabah and Aamaſh. He was a learned and pious man, and his father Corrah had been one of the companions of Mohammed. Corrah is alſo a great whip, which hangs at the doors of the offices of the great Moghuls, and is uſed to chaſtiſe thoſe who do not do their duty.

CORRAT. The Lot. The Turkiſh Montekheb ſays, that the caſting lots took its origin in the time of Jonas the prophet, becauſe the ſailors of the veſſel on which he was on board caſt the lot which fell upon him, in order to be ſaved from ſhipwreck. Corrat alſo ſignifies ſphere.

CORAISH. The Coraiſhites, a family or principal tribe of the city of Mecca, which before Mohammed were the adminiſtrators and guardians of the temple. Though Mohammed was a Coraiſhite, yet the people of this family were his great enemies. Nevertheleſs the ancient Arabs of Mecca are called Coraiſh, and Mohammed's contemporaries and companions.

CORBAN, *(Heb.)* So the Jews called thoſe *offerings* which had *life*, in oppoſition to the *Minchab*, or thoſe, which had not. It is derived from the word *Karab*, which ſignifies to *approach*, becauſe the victims were brought to the door of the tabernacle. The *Corban* were always looked upon as the moſt ſacred offerings.

The Jews are reproached with defeating, by means of the Corban, the precept of the fifth commandment, which enjoins the reſpect due to parents: For when a child had no mind to relieve the wants of his father or mother, he would ſay to them, *It is a gift* (Corban) *by whatſoever thou mighteſt be profited by me.* i. e. *I have devoted that to God, which you aſk of me, and it is no longer mine to give.* See Minchab and Offering.

CORSI, *(Arab.)* The *Throne* of *God*, being the tribunal of his juſtice, as *Arſh* is the throne of his *glory*. See Arſh.

In the ſecond chapter of the Koran, it is ſaid, that *the throne of God embraces the Hea-*

vens

vens and the earth. The commentators giving an account of this throne, ſay, it is placed below the *Arſh*, and yet is above the heavens, becauſe it comprehends and embraces them. This throne is the ſeat of God's wiſdom and providence.

CORTHAI, ſurname of Jellaleddin, tutor and governor of Az-eddin, ſon of Gaiatheddin, ſultan of the race of Selgiucides in Natolia. He was a very religious man and famous for the auſterity of his life. He died, A. H. 642.

COSS, name of a perſonage who was the greateſt orator amongſt the Arabs: For when they will praiſe an orator, they ſay, that he is poſſeſſed of more eloquence than Coſs.

COSTH, a root reſembling ginger, which they uſe in the compoſition of perfumes. There are two kinds of it; the one which is bitter is commonly found near Schiraz, where they call it Coſth-telkh; and the other which is ſweet, and called Coſth-ſhirin, comes from India. The Greeks have called it Coſtos, and the Romans Coſtus, which is a kind of wild ginger.

COSTHA BEN LUCA, a Chriſtian philoſopher, a native of Baalbek, in Syria, who lived, A. H. 250, under the Khalif Moſtain Billah. He has tranſlated a great number of Greek books into Arabic.

COSTHANGIAH and COSTHANGIASSAH, is a Turkiſh word, which ſignifies a very long lance, and in particular, that to which the Labarum, or colours of the Greek emperors were faſtened. It has very likely derived its denomination from the name of Conſtantine, becauſe he was the firſt who had them in his armies.

COSTHANTHIN, Conſtantine the Great. The Orientals very often confound him with Conſtantius Clorus, his father.

Ebn Batrick pretends, that Conſtantine deſcended from the emperor Claudius II. and ſays that he was the peaceable poſſeſſor of the Roman empire, A. H. 41, in the reign of Shapour Dhoul Aktaf, ſon of Hormuz (which is Sapor, ſon of Hormezdas.) The ſame author further adds, that Conſtantius being in Meſopotamia, ſaw Helena, a perſon of very great beauty, and married her, who became afterwards the mother of Conſtantine.

COSTHANTHIN, king of Gurgiſtan, or Georgia, by religion a Chriſtian, was defeated by Cara Joſef, the Turcoman, A. H. 822, or A. D. 1419.

COTADAH, name of an Arabian, whoſe poſterity in former times commanded in Mecca.

COTHB. The iron which is in the middle of the lower-grind-ſtone of a mill, on which the upper-ſtone is ſupported and turns; the Arabians have given this name to the poles of the world, imagining that the celeſtial ſpheres turn upon and around them as on two pivots.

COTHB-EL-FELEK, the part of heaven, which is between Gedi and Firkadein, that is to ſay, between the Cynoſura and the polar ſtars; it is what we call the Artick Pole, and it is to be obſerved that Gedi, which alſo in Arabic ſignifies the ſign of Capricorn, means in this place the Little Bear, or Polar Star, called by the Greeks, Cynoſura.

The Arabians, Perſians, and Turks, metaphorically alſo call *the pole of time*, a man illuſtrious in virtue, in ſcience, and in authority.

They give alſo the title of *Cothb al Kaoum*, which ſignifies the pole of the people, to him who commands in a country, or who is the prince of it.

Cothbeddin, the Pole of Religion or Faith, is alſo become the ſurname of many princes, and other perſonages.

COTHB AL AREFIN. The Pole of the ſpiritual. Title or elogium of a very learned and pious perſonage, whoſe proper name was Abdallah, but he is more known under this title.

COTROB, is a ſpirit or hobgoblin, and ſometimes a madneſs, or ſickneſs, which we

call the lycanthrophy. This word became the ſurname of Mohammed Ben Ahmed al Moſtenir, alſo called Baſri, an Arabian author, who died, A. H. 216.

COUL. The Voice. Coulallah the Voice of God, whether outwardly or inwardly. The Mohammedans ſay, that the Koran is the word of God, therefore when they quote any paſſage of that book, they mention neither the chapter nor the number of verſes, but they only ſay Coulho Taala, God ſaid. It is on this vain foundation that the diſpute regarding the creation of the Koran is eſtabliſhed. By the interior voice of God, they mean inſpiration.

CRAL, ſignifies in the Sclavonian language, King. The Turks make uſe of this word for the title of the kings, princes, and deſpots of the Chriſtian provinces of Pannonia. They even call the emperor, Betch Crali, the King of Auſtria.

CRATUIZ. Thus the Turks have formerly called the kings or princes of Bulgaria, becauſe they deſcend from Crates, ſon of Ungleſſes.

Cratovitz, in the Sclavonian language, ſignifies the ſon of Crate, or Crato, in the ſame manner as Bulcovitz means that of Bulcus, a name which was given to the deſpotes of Servia; that of Cernovitz, to the princes of Cataro, and Dalmatra; Carlovitz, to the princes of Durazzo, in Albania, becauſe they deſcended from Charles of Duraz, great-grandſon of Charles of Anjou, brother of St. Lewis, king of Naples. The names of Baſilovitz and Jvanovitz, which ſignify ſon of Baſil, and ſon of John, as alſo thoſe of Federovitz, and Theodorovitz, are very common in the hiſtory of Moſcovy.

CRIM, a city which gives name to Crimea, or Little Tartary. The ſea which is near it is alſo ſo called. It is the Paulus Moetis.

Crimi, is the ſurname of Seid Ahmed Ben Athaallah, father of the Doctor Mohammed Ben Caſſem, who was born in the city of Amaſia. Crimſki Khan, and Precop Khan, is the Khan, or Prince of the Little Tartars.

CURD, the plural of which is Acrad, in the ſame manner as the plural of Turk, is Atrak. It is a particular nation, who originally came from the Gordian mountains, which make a branch of mount Taurus and ſeparate Armenia from Upper Media. The ancients called theſe mountains, and the people round about, Cordueni and Carduchi, and their higheſt ſummit is now called by the Turks, Parmak Daghi, the Mountain of the Finger, becauſe it is ſteep on all ſides. This nation is ſpread throughout Aſſyria, along the Euphrates and Tigris, and has given to that country the name of Kurdiſtan, the country of the Curds. They embraced Mohammediſm very late, and were almoſt always enemies of the Muſſulmans.

CUSHIM. Thus the Ethiopians are called, as being of the poſterity of Chus, eldeſt ſon of Cham, ſon of Noah; but as this word regards rather the Hebrew, than the Arabic language, in which the Ethiopians are called Habaſchin, I ſhall ſay no more of it.

D

DABBAH, any beaſt, and in particular the beaſt of the Apocalypſe, which the Muſſulmans believe will appear before the laſt judgement, as well as Antichriſt, whom they call Daggial.

DABBAH-AL-ARDH, the beaſt of the earth, is the name of the ſecond beaſt, which is mentioned alſo in the Apocalypſe.

DABEK, a city in Syria.

DABI, which ſignifies white, in the language of the Nubians, is alſo the ſurname of a celebrated doctor, named Sheibani.

DABIS, a Japaneſe deity. A coloſſus or large image of this deity, made of braſs, ſtands in the road from Oſacca to Serungo. They make an offering to it every year of a ſpotleſs virgin, who is inſtructed to aſk the God ſuch and ſuch particular queſtions, to which the idol (or rather ſome Bonze incloſed within

in

in the idol, which is hollow) returns an anſwer. The ſacred interpreter of this deity ſeldom fails to impart to the inquiſitive virgin that happy qualification which makes a maid a woman, as a demonſtration of the appearance of his god in a human ſhape.

An Egyptian prieſt of Saturn formerly carried on an impoſture of this kind with great ſucceſs. He informed the male devotees, who came thither to pay their vows, that the deity expected a perſonal interview with their wives, among whom he always pitched upon the handſomeſt for his favourite. The dame thus honoured, was conducted into the temple. The prieſt, after he had ſhut her in, conveyed himſelf, through a private ſubterraneous paſſage, into the belly of the idol, and from the mouth of it aſked his pretty devotee ſome particular queſtions, which always ended in their mutual embraces; but before they came to conſummation, the amorous prieſt always took care to put the candles out.

DÆMONS, a general name of ſpiritual intellectual beings, of a rank ſuperior to man, but inferior to the deity.

According to the doctrine of the Mohammedans, there are ſeveral kinds of Dæmons. One ſort is called *Ginn* and *Peri*, and are the ſame as we call hobgoblins and fairies. Others are called *Tecouin*, and are the *Parcæ* or *Deſtinies* of the Pagans. Others are a kind of Meduſa's Furies and Spectres. And, laſtly, others are the *Shaiathin*, i. e. the devil, and all his infernal troop.

DAGFAL BEN HANTHALAH. One of the moſt ancient Arabian Muſſulmans: He was killed in the battle of Dolab by the Azrakeans, under the Khalifat of Moavie the firſt of the Ommiades.

DAGGIAL. The falſe Meſſiah, or Antichriſt of the Mohammedans; who believe he will make his appearance mounted on an aſs, in imitation of Jeſus Chriſt, the true Meſſiah, who made his entry into Jeruſalem ſeated on that animal. The word ſignifies a perſon who has but one eye and eye-brow, ſuch as they ſuppoſe Antichriſt will be. They pretend he will come at the end of the world; and that Jeſus Chriſt, who is not yet dead, will then fight with him, and put him to death.

DAGHIL KHOSAI, an excellent Arabian poet, who lived in the time of the Khalifs Harun al Raſhid and Almamun.

DAHHAN, Abu Mohammed Seid Ben al Mobarek, but more known by the name of Ebn Dahhan al Bagdadi, was a very good Grammarian, and an excellent poet. He died in the 569th year of the Hegira.

DAIBOTH. An idol of the Japaneſe. Before you come to the temple of this deity, you paſs through a kind of gate, on each ſide of which are erected two monſtrous figures, with ſeveral arms, holding arrows, ſwords, and other offenſive weapons. In the centre of the pagod, the idol is ſeated, after the Oriental faſhion, on an altar-table, which is raiſed but very little above the ground. He is of a monſtrous height, for his head touches the very roof of the temple. This idol has the breaſt and face of a woman: He has black locks, woolly, and curled like a negro's. One may form ſome idea of the prodigious bulk of this ſtatue by his hands, which are bigger than the whole body of a man of moderate ſtature. He is encircled on all ſides with gilded rays, in which are placed a great number of images, repreſenting ſome of the Camis, or demi-gods of Japan. There are ſeveral others on each hand of him, placed on pedeſtals, and crowned with rays, like our Chriſtian ſaints. The altar-table whereon the idol ſits, is furniſhed with a great number of lighted lamps.

The temple of Daiboth is ſupported by ſeveral wooden pillars, which are prodigiouſly large, erected without the leaſt regard to the rules of architecture, moſt of them being nothing more than the trunks of trees. The timber-work of the temple is all painted red. On the right hand of this temple there is a little chapel, varniſhed without all over. As to the idol itſelf, Kœmpfer tells us, it is gilt

all over, its ears very large, and its hair curled: It has a crown upon its head, and a large ſtain or ſpeck on its forehead: Its neck and breaſt are naked, and its right hand is extended, pointing to the hollow of its left, which reſts upon its belly.

DAIBUL, a city of India ſituated near the mouth of the Gulph of Cambaya. It is alſo called Diu.

DAIKOKU. A Japaneſe deity, to whom they look upon themſelves indebted for all the riches they enjoy. This idol is ſeated on a bale, or ſack of rice, after the Japaneſe faſhion, and ſtrikes, with his hammer, ſuch things as he thinks proper; and whereever the ſtroke falls, it is attended with univerſal plenty, ſuch as immenſe riches, gay habits, all the conveniencies of life, &c. The bale of rice is after the Oriental taſte, an emblem of plenty.

DALAI-LAMA, the high prieſt, and deity, of the Calmuc Tartars. The word it ſeems ſignifies *univerſal prieſt*. This ſovereign pontiff of the Tartarian idolaters, and whom they acknowledge as their god, reſides towards the frontiers of China, near the city of Potala, in a convent, ſituated on the ſummit of a high mountain, the foot whereof is inhabited by twenty thouſand Lamas or prieſts, who have their ſeparate apartments round about the mountain, and, according to their reſpective quality, are placed nearer, or at a greater diſtance from the ſovereign pontiff. This Dalai-lama has been called *Prete-gehan* or Preſter John, without knowing preciſely what countryman he was. See Lama.

DAMBAK, the name of a king, who, according to eaſtern belief, reigned over the Anteadamites. Theſe beings were ſuppoſed to have had flat heads, for which reaſon they are called by the Perſians *nim ſer* (half heads.) Their principal reſidence is placed in *Mouſham*, one of the Maldive iſlands, where they were attacked (according to the ſame tradition) by Adam from Serendib, or Ceylon, and compelled to obey him. It is added that they were afterwards appointed to guard the tomb of the father of mankind during the day-time (lions keeping the watch at night) to prevent his body from being carried off by the *dives* or malignant ſpirits, whom they ſuppoſe to have been irreconcileable foes to Adam and his poſterity. The Portugueſe have named the mountain in Ceylon, where this tomb is imagined to have exiſted, and where traces of it are ſtill pretended to be ſhewn, *Pico d'Adam*.

DAMEGHAN, a city in Khoraſan.

DANIAH, a city in Spain.

DANIAL. The prophet Daniel. The author of the TarikhMontekheb ſays, that this prophet lived in the time of Lohoraſb, king of of Perſia, and conſequently Kireſh, or Cyrus, who gave him the government of Syria, and that theſe two princes were inſtructed by him in the doctrine of the unity of God. The Orientals attribute to Daniel the invention of Geomancy, which they call Reml.

DANISHMENDIAH, a city in Rum, called after Daniſhmend, one of the nobles of Seljiuk.

DANK, in Perſian, and Danek, in Arabic, is the ſixth part of an Arabian dram, which weighs twelve carats, which the Arabs call Kerath, and in the plural Kerathith, each of which weighs four grains. It is alſo a ſmall ſilver coin, ſix of which make a Dirhem of ſilver; Hejiaj was the firſt who had it coined. Haſſan al Baſri ſaid that God curſed the Danek, and him who invented it. The plural of Danek is Daovanik, which is alſo the nickname of the Khalif Almanſor, becauſe he levied a Danek per head, to dig the ditch of the city of Cufah.

DAOUD AL ANTHAKI, David of Antiochia, ſurnamed Al Baſſir and Al Dharir the Blind. He died at Mecca, A. H. 1005. He was an excellent phyſician.

DAR. This word ſignifies in Arabic, a dwelling place and habitation, from whence come many compound words.

DARABJERD, a city in Fars.

DARAL ABADAL, the city of Yezd.

DARAL

DARAL ISLAM, Conſtantinople, Bagdad and Damaſcus.

DARAL KHELAFAT. The imperial palace of the Khalifs in the city of Bagdad, built by Abujiafar Almanſor, ſecond Khalif of the Abaſſides.

DARAL MULK. Capital, metropolis.

DARESSALAM. The Houſe of Peace. A title which was given to the city of Bagdad by Abujiafar Almanſor its founder. This name is alſo applied to Paradiſe.

DARAL SHEFA. The Houſe of Health is in Arabic an hoſpital for ſick people, which the Perſians call Mariſtan and Bimariſtan, and the Turks Timarkhaneh. It is to be obſerved that the Muſſulmans, when they build a temple or moſque, commonly add to it a Medreſſeh, or college, and a Timar-khaneh, or hoſpital.

DARARIOUN (*Arab.*) An heretical ſect among the Mohammedans, who took their name and origin from an impoſtor named Darari, who, coming from Perſia into Egypt, in the Khalifat of Hakem, wanted to perſuade the people that Hakem was God; but the people ſlew him, tho' he was greatly careſſed by the Khalif. He was ſucceeded by one Hamzah, who took the name of Al Hadi, i. e. the *Director*. This man introduced licentiouſneſs and debauchery, aboliſhing all the works of piety, ſuch as faſting, prayer, and pilgrimage. This ſect prevails in the maritime parts of Syria, and on Mount Libanus.

DARI, ſurname of Abubakiat Tamin Ben Aous, a native of Dar, or Darah, a village belonging to the territory of Damaſcus. He was one of the companions of Mohammed, to whom the prophet related the hiſtory of Antichriſt, and from whom the Muſſulmans have it.

DECAN, a province of the hither peninſula of India, is bounded by Gujerat on the north, by Golconda and Berar on the eaſt, by Viziapore on the ſouth, and by the Indian Ocean on the weſt.

DEFTER, ſignifies a roll, liſt, book of accounts, and in general a book.

DEFTERDAR, is he who keeps the rolls and accounts of the army, and of the finances amongſt the Perſians and Turks; it is one of the greateſt poſts of the ſtate.

DEFTERI, ſurname of Abufadhl Mohammed Ben Edris, an author.

DEHEOW, a mountain in the iſland of Ceylon, where the Mohammedans believe Adam lived when baniſhed Paradiſe. The Portugueſe call it Pico D'Adam.

DEHLY, the capital of the Soobah of Dehly.

DEI, in the Perſian language, is the general name of the divinity, and of the good principle, which bears alſo the name of Ormozd, but in particular it is the name of the firſt winter month, and which anſwers to our December. The word Dei is alſo prefixed to three days of each month of the Perſian year: theſe days are Deibadir, Deimihir, and Deibadin, which indicate that theſe three days are under the immediate protection of God.

DEILEM, the moſt venemous inſect of Arabia.

DEINUR, a city in Gebal near Hamadan.

DEIR ALBALOUTH, the chapel of the oak, was the ſurname of Mohammed Ebn Haſſan Ben Abdalcal, who was alſo ſurnamed Deiri, and was an author.

The word Deir alſo in general ſignifies an habitation, and in particular ſignifies a monaſtery, a chapel, and an hermitage, inhabited by people retired from the world, in order to ſerve God, of whatever religion they may be.

DEMENDAN, a city in Kerman.

DEMESHK. Damaſcus.

DEMIR and DEMUR, alſo pronounced Temir or Temur, ſignifies in Turkiſh iron. This is the name of Tamerlane, whom they called in Turkiſh and Perſian Temur Lenk. that is to ſay, Temur the Lame.

DEMOCRITOUS, is Democritus the Greek Philoſopher, whom the Arabians ſay, lived in the reign of Darius, the ſon of Hyſtaſpes,

Hyſtaſpes, and that he was a contemporary with Diogenes and Pythagoras.

DEMSHAK and DIMSHAK, a black ſlave, whom Nimrod gave to Abraham, after he came unhurt, out of the fiery furnace, into which he had ordered him to be thrown. This is he, whom Abraham ſent to get a wife for his ſon Iſaac, and who brought Rebekah as mentioned in the Scriptures.

DEMYAT, a city in Egypt.

DENHA, MAR DENHA, was a Biſhop in the country of Igur, where Ungh or Avenk Khan, a Chriſtian prince, reigned; the daughter of this prince, called Oiſungin, and who was married to Genghiz Khan, was inſtructed by him in the duties of a Chriſtian.

DERBEND, a city in the province of Shirvan.

DERDA, Abul Derda Ben Amer, ſurnamed Al Khezergi Al Anſari, was one of the companions of Mohammed. He died at Damaſcus, A. H. 32, in the time of the Khalif Othman.

DERGHAN, a city in Khovarezm.

DERIN or ELDERIN, Mount Atlas in Mauritania.

DERLIGHAN, a tribe of Oriental Turks that inhabit the country beyond the river Gihon, which bears alſo the ſame name.

DERVIS. The common name of Mohammedan Monks, tho' of various orders and inſtitutions. The moſt noted among them are the *Bektaſhi*, the *Mevelevi*, the *Kadri*, and the *Seyah*.

The *Bektaſhi*, who are allowed to marry, and live in cities and towns, are obliged, by the rules of their order, to viſit remote lands, and to ſalute every one they meet with *Gazel*, or love-ſongs, applied by way of allegory to the divine love; and with *Eſma*, or the invocation of the names of God, which are an hundred, and humbly to wiſh him proſperity, which they do by repeating the word *Eivallah*, a ſolemn exclamation of the wreſtlers, by which the conquered yields the palm to the conqueror: This they do in order to ſhew, that they acknowledge every one to be better and more excellent than themſelves.

The *Mevelevi*, ſo called from *Mevelana* their founder, are uſed to turn round for two or three hours together, with ſuch ſwiftneſs, that you cannot ſee their faces. They are great lovers of muſic, both vocal and inſtrumental; and for the latter they make uſe of an Indian reed called *Nei*, which affords a moſt pleaſing ſound. In their monaſteries they profeſs great humility and poverty, and when viſited, make no diſtinction of perſons, but pay the ſame reſpect to men of all ranks. They firſt bring them coffee to drink, and, if the ways have been dirty, they waſh the feet and ſandals of their gueſt. When he departs, they devoutly accompany him, continually repeating the word *Eivallah*.

The *Kadri*, with a peculiar ſuperſtition, emaciate their bodies. They go quite naked, except their thighs, and often join hands, and dance for ſix hours, nay ſometimes a whole day, repeating with great vehemence. Hú, Hú, Hú, (one of the names of God) till, like madmen, they fall on the ground, foaming at the mouth, and running down with ſweat. The Prime Vizier, Kupruli Achmed Paſha, thinking this ſect ſuperſtitious, and unbecoming the Mohammedan religion, ordered them to be ſuppreſſed; but, after his death, this ſect revived, and is at preſent more numerous than ever, eſpecially at Conſtantinople.

The *Seyah* are wanderers; and tho' they have monaſteries, yet, when once they depart from them, they ſeldom return, but ſpend their whole life in travelling about: For their ſuperiors impoſe upon them, when they are ſent out, ſuch a quantity of money or proviſions, forbidding them to come back till they have procured it, and ſent it to the monaſtery: Wherefore, when a *Seyah* comes into a town, he cries aloud, in the market place, *Ya Allah Scnden*, &c. *O God, give me, I pray, five thouſand crowns, or a thouſand meaſures of rice.*

rice. When he has received the alms of the people, he removes to another town, and till he has collected the ſum impoſed upon him, is forced to live in diſtant parts. Many of theſe derviſes wander over the whole Mohammedan world, entertaining the people, wherever they come, with agreeable relations of all the curioſities they have met with in their travels.

The derviſes are diſtinguiſhed among themſelves by the different forms and colours of their habits. Thoſe of Perſia wear blue. Their habit in general is called *Khirkhah*, an Arabic word, which ſignifies a *torn robe*; which the Muſſulmans pretend was the dreſs of the antient prophets.

The ſolitaries and wanderers, are dreſſed in a very groteſque manner. Some wear only rags of different colours; others carry on their head a plume made of the feathers of a cock. The cloiſtered derviſes live ten or twelve together in a monaſtery. They begin their ſervice with a ſermon; after which they kiſs their ſuperior's hand, and dance round him, to the muſic of a Biſcayan drum, a flute, and two or three voices.

DESSAR, a city in Yemen.

DESTOUR. This word is Perſian; nevertheleſs the Arabians uſe it in their language, and make Deſſatir its plural. It ſignifies in general a book into which people put their memorandums. Alſo rule, regulation &c.

DEVANDRIEN. King of the Gods, according to the ſuperſtitious belief of the Eaſt Indian Pagans. They place him in *Xoarcham*, or Paradiſe, with two wives and five concubines of ſurprizing beauty; where he preſides over three hundred and thirty thouſand millions of deities. They relate of him, that being cloyed with the delights of heaven, he came down upon earth; and that he fell in love with a wife of a penitent, named *Gaudamen*: That this holy man being uſed to riſe at cock-crowing to go and waſh in the Ganges, Devandrien aſſumed the ſhape of a cock, and crowing much earlier than uſual, the penitent aroſe, and went to the river, but, finding it to be but midnight, returned immediately to his houſe, where he found the amorous deity in bed with his wife: That the good man, in a rage, curſed the God and wiſhed that his body might for ever be covered with certain marks; which ſhould exactly repreſent that part, which had raiſed his paſſion: That theſe imprecations took effect, and the unfortunate God found himſelf in ſuch a condition, that he did not dare to ſhew himſelf to any perſon; but intreating the penitent to mitigate the ſeverity of his curſes, his body was, from that time, covered over with eyes, like another Argus.

DEVEH, is a Camel in Turkiſh. Deveh Etmeghi, and Deveh Oti, the bread or graſs of the Camel, is the ſame plant or tree which the Turks call Ketchi Boinuzi, the Horn of a Goat, the Romans, Siliqua Dulcis and Edulis, the Greeks Keratia, and the Arabians Kharnoub and Kharroub, from whence comes our word Carob.

DEYARBEKR. The country anciently called Meſopotamia.

DEZ, a fortreſs. The city of Bagdad.

DEZSHLE. The river Tigris.

DIAH *(Arab.)* The law of *Retaliation*, as eſtabliſhed by the Mohammedan religion. By the law of Mohammed, when one perſon has been killed by another, the brother, or neareſt of kin to the deceaſed, may demand of the murtherer *the price of blood.* This law is a copy of that of Moſes; the words of the Koran enjoining it are theſe: *Retaliation is commanded you in caſes of murther, a freeman for a freeman, a ſlave, for a ſlave, and a woman for a woman.* But it is remarkable, that Mohammed ſubjoins to the terms of this law theſe words: *But he, who ſhall pardon a murtherer, ſhall obtain mercy from God; and when a man ſhall have pardoned a murtherer, he ſhall no longer have it in his power to exact retaliation of him.* A Perſian poet thus moralizes on this law of retaliation. "I have gi-
"ven you (ſays God to a Muſſulman) the
"law

"law of retaliation, which I will myſelf exactly obſerve. I have commanded, that you "ſhall return ten for ten, and I have obliged myſelf to render unto you the like. "How comes it to paſs then, that you do "not acquit yourſelves of this obligation, "whilſt the earth continues by my order, to "pay you its uſual tribute? There is no ſecurity in this contract: for, according to "theſe principles of your law, I ſeem to "break my word, whilſt the ground and "the dirt are conſtant to theirs."

DIAMKOUEH, name of a famous Pyree or temple of the Magii, built by Caikhoſru, king of Perſia, of the ſecond dynaſty, on one of the mountains of the province named Dilem and Ghilan, which is called Diamkoueh Ghilovieh, and perhaps, alſo, Dilemkoueh.

DIBAG and DIBAGIAH, is properly a rich ſtuff embroidered with gold and ſilver; but this word is often made uſe of for the preface of a book, which is commonly enriched with gold and other ornaments, like the eaſtern embroidery.

DIJILET. The river Tigris.

DIMYATY. Dimiata in Egypt.

DIN. An Arabic word, by which the Mohammedans underſtand *Religion* in general. They call their own the *right way*, which is the deſcription given of it in ſeveral paſſages of the Koran. An interpreter relates, that Mohammed traced out a right line for the Muſſulmans, and, on each hand of it, ſeveral others, ſaying to his diſciples, "You ſee all theſe lines which are different from the right, they are ſo many by-roads, which have each their particular dæmon, leading and conducting men in them; but this right line is the only true path, which you ought to follow."

An Arabic author on the ſubject of religion ſays, that the immenſity of God is a circle, in which all the lines and ways of different religions terminate; and another writer ſays, that whatever path we happen to take, it will always conduct us to God: Whence it is plain, that there are Deiſts among the Mohammedans, and ſeveral of them who doubt of the truth of their religion, but who explain themſelves upon that head with great caution and delicacy.

In the chapter of the Koran intitled *Ibrahim*, religion is compared to a *palm-tree*, whoſe root is faſt fixed in the earth, and its branches extended towards heaven; but impiety to *Coloquintida*, which is eaſily rooted out of the ground: On which a commentator obſerves, that the tree of faith and religion always affords its refreſhing ſhade, and bears the moſt delicious fruits; whereas the tree of impiety bears neither leaves nor fruits, and is good for nothing but to be burnt.

The Mohammedans have a pretty right notion of religion in general: For they believe that it is ſo connected with the intereſts of civil government, that the one cannot ſubſiſt without the other. A Perſian poet ſays, that his prince nouriſhes and ſupports, by his care and concern, which he calls the breaſts of his tenderneſs, two twins, which are religion and the ſtate.

An Arabic author has ſaid, that four ſorts of perſons ſerve God in their religion; the wife by obedience, the penitent by fear, the devotees by deſire, and the juſt by love.

In the ſecond chapter of the Koran, Mohammed forbids the forcing any one to embrace the Muſſulman religion; but this law, the interpreters ſay, is abrogated by another, which commands them to make war againſt the Jews, Chriſtians, Magians, and Sabians, to oblige them either to embrace Mohammediſm, or pay tribute. The former precept they add, was ſent to Mohammed on account of an inhabitant of Medina, whoſe two children had been converted by a Chriſtian of Syria.

DINAR. The author of the Mircat-allogat ſays, that it is the weight of a Methial, which the Arabian phyſicians call a Medical, equal to an Arabic dram and an half; but in money matters, this word generally ſignifies what the Turks call Acgia and Filouri, Aſpres,

pres, and Florins, that is to ſay, all kinds of money — Dinar, however, rather ſignifies a gold piece of the weight of a Methial, the value of which is nearly equal to a Venetian Ducat. The Muſſulmans had no gold Dinars of their own until the 76th year of the Hegira, or A. D. 695, when Hegiage introduced the firſt coin in the reign of the Khalif Abdalmalek: For before that time all the gold coins were Greek, and thoſe of ſilver had a Perſian inſcription.

DIOGENIS AL KELBI, Diogenes the Cynic, who according to the Oriental writers was contemporary with Dara, king of Perſia of the Kaianian dynaſty. It is under the ſame prince that eaſtern hiſtorians place Pythagoras, Democritus, Anaxagoras, and Hippocrates; ſome alſo add Plato.

DIOFANTOUS. Diophantes was a Greek author.

DIOSCORIDIS, Dioſcorides, the Greek phyſician and author.

DIPAVALI. A feſtival of the Indian Bramins, which is celebrated in the manner following: Before ſun riſe, they waſh their heads, put on their fineſt cloaths, invite their friends to their houſes, and at night illuminate their houſes and pagodas, and the children go up and down the ſtreets with lighted candles. This feſtival was inſtituted in honour of their God *Viſtnou*. They tell us, on this occaſion, that, while he reſided on earth, under the name of *Kriſtna*, a certain *Raſſatjahad* had ſeized on the whole world, and particularly ſixteen thouſand virgins, whom he kept priſoners: But *Kriſtna* ſlew him, and ſet the maidens at liberty, who all became his miſtreſſes. In memory of this event he ordered this feſtival to be inſtituted, and promiſed, that whoever ſhould aſſiſt at it, ſhould have a full remiſſion of ſins, and be entirely happy in this life.

DIRAZ GOUSH, which in the Perſian language means long ears, was the nickname of a famous Corſair, who ſucceeded Barbaroſſa in command at ſea, in the reign of Soliman, Sultan of the Turks. He is known in hiſtory under the name of Dragut.

DIRFESH GAVIANI. The ſtandard of Gao, the blackſmith of Iſpahan, who cauſed an inſurrection of all Perſia againſt Zohak the uſurper. This ſtandard was at firſt only his leather apron; but the Perſian monarchs afterwards had it enriched with pearls and precious ſtones. The Arabians took it at the battle of Cadeſia.

DIRHEM and DIREM, the firſt word is Arabic and its plural Derahim, the ſecond is Perſian. One Dirhem and a half weighs a Methiaal, or a dram, ſo that there are twelve to an ounce, which is only eight drams. The Direm alſo weighs twelve carats, and is often taken for a ſmall copper coin. Hegiage, Governor of the Arabian Irak, was the firſt who coined ſilver Derahims with the inſcription, *Allah Samad*, God is eternal.

DIV MARD, and DIV MARDUM, ſignifies in Perſian, a wild animal of a human form, a ſatyr or fawn.

DIV, (*Perſian.*) Dæmons according to the Perſian theology. The word is plainly derived from the *Dios* of the Greeks, and *Divus* of the Latins. There are male and female *Divi:* The former they call *Neri*, and the latter *Peri*. The Perſians believe, that before the formation of Adam, God created *Div* or male Dæmons, and appointed them to govern the world for the ſpace of ſeven thouſand years; after which time the *Peri*, or female Dæmons ſucceeded them, and had poſſeſſion of the world for two thouſand years more, under the empire of Gián Ben Gián, their ſovereign. But theſe two ſorts of creatures falling into diſobedience, God ſet over them Eblis, who, being of a more noble nature, and formed out of the element of fire, had been brought up among the angels. Eblis, having received his commiſſion from God, deſcended from Heaven to Earth, and made war againſt the *Div* and *Peri*, who were united together for their common defence; but Eblis attack-

ed and defeated them in a general battle, and got poſſeſſion of this lower world, which as yet was inhabited only by Dæmons. Eblis, though he was of the order of angels, was no wiſer than the other creatures: For he ſo far forgot himſelf, as to ſay "Who is like "unto me? I mount up to Heaven, when I "pleaſe, and, if I ſtay on Earth, I ſee it wholly "obedient to my will." God being angry at his pride, reſolved to humble him, and in order thereto created man out of the earth, and commanded Eblis, and the reſt of the angels, to worſhip him. But this rebel, refuſing to do it, was deſpoiled of his ſovereignty, and incurred the maledictiion of God.

The ſtory is probably the obſcure remains of ſome very ancient tradition concerning the fallen angels. See Eblis.

DIVAN. This word has in Arabic two different ſignifications. By the firſt is underſtood a Chamber of Council, of Juſtice, Police, and Finances; and the ſecond is made uſe of to expreſs a collection of ſeveral works of an author, whether in proſe or verſe.

DOBRAVENEDIK. The Sclavonians and Turks call thus the city of Raguſa in Dalmatia, tributary to the Turkiſh Sultan.

DOCAIN and DOKIN. Ebn Docain, is the moſt common name of Abulnaim Fadhl Ben Omar, a great Muſſulman Juriſconſult, who died A. H. 218, in the reign of the Khalif Motaſſem.

DOCMAK or DACMAK, ſignifies in Turkiſh, a hammer, and is become a ſurname throughout the Levant.

DOCMAKI, was one of the ſurnames of Aſebai, eighth king of the Mamlucs in Egypt, of the race of the Circaſſians.

Ebn Docmak, is Ibrahim Ben Mohammed, ſtiled Dhiaeddeen, an author.

There has been alſo another Ben Docmak, ſurnamed Saremeddin, who was an author.

DOCSANGE. Thus the Oriental Turks who inhabit Turkeſtan call the eighth moon; but amongſt the weſtern Turks, Dokuz ſignifies the number nine, and Doeſan ninety.

DOLFIN and DOLFAN, a dolphin. The author of the *Mircat* ſays, that this fiſh ſaves people who are in danger of being drowned in the ſea. It is from thence that the Greeks have forged the fable of Arion; and their grammarians ſay that this word is derived from *Delphys* which ſignifies *Matrix*, becauſe this fiſh as well as the whale couple in the ſame manner as terreſtrial animals. This word may alſo derive its origin from the Chaldaic Dolfan, which is to be found in the authors of the Talmud, wherein are the following words. *Dolfanim parim urabbim kebene Adam*; that the dolphins engender and propagate like the human race.

DONEUTI, ſurname of Gemaleddin Mohammed Ben Said, an Arabian author, who died A. H. 637. Donbut is Thibet.

DONGOUZ, name of the twelfth Giah of the Igurians and eaſtern Turks, which the Cathaians call *Khai*, and the Perſians *Khouk*; all theſe words ſignify a hog.

DONGOUZ DAMI and DONGOUZ EVI, a trap to catch hogs, or a hog-ſty, This word is alſo a military term amongſt the the Turks, and means what we call a gabion.

Dongouz balughi in the Turkiſh language is a porpoiſe which is forbidden in the Mohammedan law, according to Malek, only becauſe it bears the name of a hog.

Dongouz is alſo the ſurname or nickname of Ahmed, an Arabian author.

DORAID. Ebn Doraid. A name under which Abubecre Mohammed Al Azdi, is the beſt known. He was an Arabian poet and died A. H. 321.

DOVALDOUZ and GIOVALDOUZ, is in Perſian, a perſon whoſe profeſſion it is to ſew bags. Ben Dovaldouz is the name of a Muſſulman doctor, who was the author of a party, who maintained the *Tagiaſſim*, that is to ſay, the Corporality of God.

DOUAZDEH ROKH. The twelve Worthies. Theſe are twelve heroes of Perſia who were choſen in the time of Caikhoſru, king

of

of Perſia, of the ſecond dynaſty, to fight againſt ſo many Turks, in order to decide by that means, the fate of the empires of Iran and Turan. The Perſians being the conquerors, made the Turks retire beyond the river Gihon.

DOUAZDEH KIOSHK. The twelve porticos or galleries. Thus the Perſians call the Zodiac, becauſe of the twelve ſigns, which the Arabians alſo call Bourge, and Borouge in the plural, which ſignifies a tower and caſtle.

DOUBRADERAN. The two brothers. It is the name which the Perſians give to a kind of birds of prey, who always fly in pairs. The Arabians call them Zoumenge.

DOUCAH. Thus the Turks call the Grand Duke of Tuſcany, and the ſea of Tuſcany *Doucah Denghzi.*

DOUDASH, BEN BENI ADAM, that is to ſay, ſons of the children of Adam, or of the poſterity of Adam, deſcendants of Seth, to diſtinguiſh them from thoſe who are called Beni Cabil, or the children of Cain. Theſe two generations were continually at war with each other on account of their religion: For thoſe of Seth, who worſhipped the true God, could not bear the others, who made an open profeſſion of impiety.

DOUGE. Venedik Dougi, and Douzi. It is thus the Turks call the Doge of Venice.

DOU GEHAN, in Perſian ſignifies the two worlds, that is to ſay, the preſent, and the future. They call *In Gehan* this world, and *An Gehan*, the world to come. The Arabians call them *Dunia u Akhret, this and the other life.* They ſay that the felicity of the two worlds conſiſts in doing good to our friends, and in ſuffering the evil of our enemies.

DOUIKEN. Thus the Cathaians call the twenty-ſecond part of their year, which they divide in twenty-four; each of which conſiſts of fifteen of our days: For their year is exactly 360 days.

DOUS or DAOUS, name of a tribe of Arabs in Arabia Felix. This tribe produced the celebrated Abu Horeirah, ſurnamed Al Douſſi, who was a companion of Mohammed.

DOWLETABAD, a city in the Decan, formerly Deogur.

DRENZ ILI BAN. Thus the Turks call the Ban or Governor of Croatia, named Almerie Drenzen, Count of Cilly, who was defeated by the Baſha of Boſſina, and ſent priſoner to Bajazet, the ſecond Sultan of the Turks, which happened through the treachery of Count Frangipani, who left him in the battle.

DSISOO. A Japanneſe deity, particularly worſhipped by the Mendicants. He is the God of the high roads, and the protector of all land travellers. The poor people on the highways aſk charity of paſſengers in the name of this God. This Dſiſoo is erected by the ſide of the road, adorned with flowers, upon a pedeſtal about ſix or ſeven feet high, with two ſhorter ſtones laid juſt before him, which are hollow, and may be looked upon as altars, on which are fixed two lamps, which ſuch devotees as paſs by, light up in honour of the deity; but before they enter on this act of devotion, or make any oblations to the God himſelf, they are enjoined to waſh their hands: For which purpoſe there is a baſon kept always full of water at ſome diſtance from the idol. This Dſiſoo may aptly enough be compared to the Mercury of the ancients, their office and employment being much the ſame.

DUMET UL JENDEL, a town in Arabia.

DUNIA, the world, is an Arabian word, which both Perſians and Turks make uſe of. It is derived from the Arabic word *Dena* or *Deni*, which ſignifies vile and deſpicable; but ſeveral authors pretend that it comes from *Doun*, which ſignifies proximity, becauſe this world is nearer to us than the other which is eternal life; wherefore they often uſe this word to expreſs the preſent uncertain and mortal ſtate of our life. The Perſians call the world Gihan, and ſay, that it comes from *Gihaniden*, to ſhine or glitter.

DURUSTOVIEH. ABDALLAH BEN JIAFAR BEN DURUSTOVIEH died, A. H. 347. He was an Arabian grammarian.

DURZI. The Druſes, a nation of Syria, mixed with the Maronites, who pretend to be deſcended from the firſt French, whom Godfrey of Bouillon had along with him, at the conqueſt of the Holy Land.

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EBAD. ABULCASSEM ISMAEL CAFI, was ſurnamed Ebn Ebad. He was Vizier and firſt miniſter of ſtate to the Sultans Moviadeddowlah and Fekhreddowlah, of the race of the Buides, and died, A. H. 385. He is ſaid to have left a library conſiſting of one hundred and twelve thouſand volumes, and to have paſſed for the moſt generous and moſt liberal man of his time.

EBADAH, EBADET ALLAH. The worſhip and ſervice which we render to God, i. e. religion which the Arabians alſo call *Uboudiah*. This worſhip amongſt the Mohammedans conſiſts of five points, viz. Firſt, the profeſſion of the faith; ſecondly, obſerving the appointed prayers, the ablutions; thirdly, beſtowing in alms the tenth part of one's eſtate lawfully acquired; fourthly, faſting through the whole month of Ramadhan; fifthly, performing the pilgrimage of Mecca.

EBADI. One of the race of the Ebads or Ebadians. There were alſo Mohammedans who bore this ſurname.

EBADIAH, a dynaſty of Arabs, which laſted in Spain during their diviſions from the time the Ommiades were driven out of it, till Joſeph Ben Taſhfin, or Teſſefin, king or Sultan of the Morabith, or Almoravides, beſieged and took priſoner Motamed Billah, who was the laſt prince of that dynaſty. This happened, A. H. 484 or A. D. 1091, according to Novairi.

EBADIANS. A race of Arabian Chriſtians, collected out of the different tribes, who ſettled in Hirah, a town of Arabian Irak, and in the territories round about it, where they built little huts, and by degrees formed ſeveral little villages, in order to enjoy the free exerciſe of their religion. *Ebad* ſignifies in Arabic, the *Slave*, or *Servant of God*; and *Ebadah*, the *worſhip*, or *ſervice*, paid to *God*; concerning which an Arabian author obſerves, that ſome ſerve God out of intereſt, others out of fear, and others out of love: The firſt is the ſervice of traders, the ſecond of ſlaves, and the third of free-men.

EBBA, name of a well in Medina, of a river near Cufa, and of another in Babylonia.

EBLET, a pleaſant place near Baſra.

EBLIS. The name by which the Muſſulmans expreſs that malignant being, whom we call the *Devil*. The word is plainly a corruption of the Greek Diabolos, Diabolus.

Huſſain Vaez, in his commentary on theſe words of the Koran, *And they adored him, except Eblis, who refuſed to do it*, tells us, that the angels having received an expreſs commandment from God to proſtrate themſelves before Adam, they all obeyed, except Eblis and his companions. The reaſon he gave for his diſobedience was, that being formed of the element of fire, it was beneath him to ſubmit to a creature formed out of the duſt of the earth. After the refuſal of Eblis and his companions, to render homage to Adam, God ſaid to him, *Get thee hence, for thou ſhalt be deprived of my favour, and ſhalt be accurſed to the day of judgement*. Eblis demanded of God that he would grant him a reſpite till the general reſurrection; but God rejected his petition. See Satan.

EBN, which ſignifies in Arabic, ſon, is often pronounced Ibn, and is an Arabic ſurname, as well as *Abu*, Father. The reader muſt obſerve, that in order to find out any particular names, as for inſtance, that of *Ebn Sina*, he muſt look for *Sina*; that of *Ebn Beithar*, under the title of *Beithar*, &c.

EBRBUHARITES. A ſort of Mohammedan Monks, ſo called from their founder *Ebrbuhar*: They made great profeſſion of piety,

piety, and contempt of the world; but the reſt of the Mohammedans reckon them mere heretics, becauſe they believe themſelves not obliged to go in pilgrimage to Mecca. They plead in excuſe for this, that the purity of their ſouls, their ſublime contemplations, extacies, &c. ſhew them Mecca and Mohammed's tomb, without ſtirring out of their cells.

They faſt on Mondays and Thurſdays. They tell ridiculous ſtories of their founder, as, that he was nouriſhed with barley bread, oil of olives, honey, grapes, &c. and that he eat but three times a-year.

EBTEH. The marſhes of Nabatha, between Waſith and Baſra. Sometimes Mecca and a marſh near it.

ECRAMAH, ſurname of Abu Abdallah, who was a freed ſlave of Ebn Abbas, and became afterwards his diſciple. He was one of the greateſt Juriſconſults amongſt the Muſſulmans. He died in the 107th year of the Hegira.

ECRAR. (*Arab.*) *Confeſſion of Sins.* The Mohammedans make *Confeſſion* to be the fifth capital and fundamental article of the Chriſtian religion. In the chapter *Taoubat*, of the *Koran*, Mohammed ſays, that confeſſion of ſins draws the mercy of God on ſinners. The verſe is couched in theſe terms: *And for the reſt, who confeſs their ſins, it will come to paſs, that God will pardon them.* On this paſſage an expoſitor ſays: "Confeſſion of "one's faults is a remnant of light, which "ſerves to prepare the ſoul of the ſinner, by "taking from it obſtinacy, which is properly that by which ſin reigns. The proof "of this is, that he who confeſſes his ſin, "has his eyes open to ſee its deformity: "For, when the darkneſs of ſin grows thick, "and the heart is entirely obſcured thereby, "crimes take ſuch deep root in the ſoul, "that the ſinner finds no deformity in them; "on the contrary, he judges them to be "ſuitable to his nature, and thus ſuffers the "terrible puniſhment of being a reprobate."

ECSIR, and AL ECSIR. Chymiſtry. From this word comes our word Elixir.

EDHEMITES. A ſort of Monks, among the Turks, ſo called from *Ibrahim Edhen*, their founder. They live upon Barley bread, and faſt frequently; and the greateſt part of them live in deſarts, with lions, and tygers, which they take care to manage and make tame.

Ibrahim Edhen was a ſlave, and an Abyſſine by birth; who went one day under the fort *Horonan*, to diſcourſe with Ibnimelick, king of Cairo. His diſciples relate, that he was a perſon of great ſobriety, continuing to read the Koran in the moſques, praying day and night with his face to the ground, and often repeating theſe words: "O Lord, "thou haſt given me ſo much wiſdom, as "clearly to know, that I am under thy direction; and therefore, ſcorning all power "and dominion I reſign myſelf to the ſpeculation of philoſophy, and an holy life."

EDOM, ſurname of Ais, which is Eſau, becauſe he was red haired. The Arabians have taken this word from the Hebrew; and they call in their language Edomioun and Edomiin, the Edomites, who are the poſterity of Eſau.

EDRIS and IDRIS, is the ſame whom the Arabians alſo call Akhnokh, and Khangiouge, that is to ſay, the patriarch Enoch, the ſon of Jared. The word *Edris* comes from *Ders*, which ſignifies in Arabic, ſtudy and meditation.

EDRISSI. One who is of the race of Edris Ben Edris, a deſcendant of Ali. Al Sherif al Edriſſi, ſtiled Emir Almoumenin, that is to ſay, Khalif, was an author.

EDRISSI AL SHERIF AL EDRISSI. The author of a ſyſtem of geography compoſed in A. H. 548, or A. D. 1153.

EGHIAMIASEN. That is, the *only ſon*. So the Armenians call the chief of the three churches, near the city of Erivan in Perſia. This, as their hiſtories tell us, was built three hundred years after the birth of Chriſt; and they add, that when the walls were as high as a man, the Devil, in the night, deſtroyed all they built by day; but that, at laſt,

laſt, Jeſus Chriſt appearing one night, the Devil could no longer obſtruct the building of the church. It is dedicated to St. George, to whom the Armenians pay a great veneration. In the church, they ſhew a ſtone, on which, they ſay, our Saviour appeared to St. Gregory.

EHRAM or EHERAM, the plural of the Arabic word Heram, which ſignifies a decrepit old age. This plural joined to the article makes *Al Eheram*, and ſignfies in particular the pyramids of Egpyt, becauſe of their great antiquity. The moſt general opinion of the Muſſulmans is, that theſe pyramids were erected by Gihan Ben Gihan, the univerſal monarch of the world, who according to them, lived before the creation of Adam. The Turks call a pyramid and an obeliſk commonly Dikilu Taſh.

EKIAN, pure or virgin gold.

ELAB, a place near Medina.

ELAH, is the name of God in Arabic, from whence with adding the article is formed Al Elah, and by abbreviation Allah, which ſignifies the true and only God, creator of the univerſe.

ELAHIAT, and ELM ELAHIAT, is divine ſcience, or what we call metaphyſics.

ELAHET, a place in Meſopotamia.

ELAHSA, a city in the country of Bahrain, in Arabia.

ELAHIOUN. The Divines. The Muſſulmans underſtand by this word, the ſecond ſect of philoſophers, who admitted a firſt author of all things, and a ſpiritual ſubſtance. They called the firſt ſect Deherioun and Thabaioun, that is to ſay, Mundanes and Naturaliſts, who attributed every thing to nature. Guzali, in his book entitled Monkedh, ſays, that the philoſophers of that ſecond ſect called divines, were Socrates, Plato, and Ariſtotle.

ELIA and ELIAS. The prophet Elias. Ilia is alſo the name of the city of Jeruſalem, corrupted from the Latin *Aelia Capitolina*.

ELIAS MALKOUN, was the tranſlator of the four Evangeliſts into Arabic. He is very often cited by the Muſſulmans.

ELISHA BEN AKHTHOB, is Eliſha, who was the ſon of Shaphat, according to the Scriptures.

ELM, Science. *Elm Al Kelam*, the *Science of Speech*. Thus the Arabians call metaphyſics, and which they alſo name *Elm Elahiat*, or the *Divine Science*.

As the Arabians have no compound words, they do not expreſs the names of the Sciences by a ſingle word, in the manner as the Greeks and Romans; but thus, *Elm-al-nogioum*, Aſtrology; *Elm-al-hendaſſah*, Geometry, &c.

ELMALIGH, a city in Turkeſtan.

ELMUT, a city in Ghilan, near the Caſpian Sea.

EMAD AL KATEB and EMADED-DIN AL KATEB, that is to ſay, the Secretary, was the ſurname of Mohammed, ſon of Abdallah, ſon of Samed, alſo called Esfahani, becauſe he was a native of Iſpahan. He was a celebrated author, and has written in Arabic, the hiſtory of Saladin, in ſeven volumes, entitled, Bark al Shami, the light of Syria. He died, A. H. 597.

EMBIDOCLIS, the Greek philoſopher, Empedocles, who, according to the Oriental writers, lived in the reign of David, and preceded Pythagoras.

EMIR. Commander, Chief, and Prince. The Khalifs, who had a ſovereign authority over all Muſſulmans, took the title of Emir Al Moumenin, the Commander of the Faithful, and many ſovereigns who reigned under the authority of the Khalifs had at firſt no other title but that of Emir, which afterwards being changed into Sultan, was given to the princes, their children, like that of Cæſar amongſt the Romans. Theſe princes were alſo named in Perſia, *Emir Zadeh*, the Prince's Children, which title they changed afterwards into Mirza.

The

The title of Emir was given alſo by the Muſſulmans to the *Euladi-reſul-allah*, i. e. Sons of the Prophet of God. They derive their deſcent from *Fatimah*, the daughter of Mohammed. They are called in Africa Sherifs, that is to ſay, noble and illuſtrious by birth. In former times, they were, like the Levites among the Jews, deſtined to the worſhip of God, and received a yearly ſtipend out of the treaſury. They are now diſperſed over the whole empire, and are diſtinguiſhed from the other Muſſulmans by wearing a green turban, inſtead of a white. They may be tried before ordinary judges; but are to receive their puniſhment only from their own head, of the ſame extraction, called *Nakib*, i. e. Chief of the Saints. The Turks make it their obſervation that the *Emirs*, before their fortieth year, are men of the greateſt gravity, learning, and wiſdom; but after that, if they are not quite fools, yet they diſcover ſome ſign of levity and ſtupidity. Tho' this is interpreted by the Turks as a ſort of divine impulſe, in token of their birth and ſanctity, it is nevertheleſs a common ſaying among them, when they ſee any ſtupid perſon, *Emir Soidur, he is of the race of the Emirs.*

The ſame title of Emir is joined to another word, which ſignifies often ſome office or poſt, viz. *Emir al Amera, the Commander of Commanders*, was in the time of the Khalifs, the chief of their councils and of their armies; but is now given amongſt the Turks to all Viziers and Baſhas, or Governors, Generals of provinces: For the chief of all takes the title of Vizier Aazem, or Grand Vizier.

The leader, or chief of the Caravan of Mecca is called *Emir Hage, Prince of the Pilgrims*, &c.

Emir Al Moſlemin ſignifies the ſame as *Emir Al Moumenin*; but is rather more preciſe, for it ſignifies not only the Commander of the Faithful, but the Prince of the Muſſulmans. This is the title which the princes of the Marabouths, and of the Mahadites bore, which are the Almoravides and the Almohades, that reigned in Africa and Spain.

EMLA, the plural of the Arabic word *Amali*, which ſignifies a Dictamen or leſſon of a profeſſor. Theſe two words are the titles of many books.

EMR, the Commandment. *Emr u Nebi*, the *Commandment of God*, as well poſitive as negative, in the manner the Muſſulmans diſtinguiſh them after the Hebrews. *Emr Sherif*, Thus the Turks call an Ordinance of the Sultan. They give it alſo the name of Firman, which is Perſian.

The publication of the Ordinances of the Sultan is always preceded by the following words. *Padiſhah Sagh olſun Haktaallah bir ghuni bingheileſun Iſteb emri bondurki*, or *May the Emperor always be in perfect health, May God prolong his days.* This is his ordinance.

ENAIAH, and in conſtruction, Enaiat. *Enaiat Allah* the *Grace of God*, which the Arabs alſo call *Aoun Allah*, the *Help of God.* The Arabians have many more words for it, ſuch as *Niamat Allah, Rahmat Allah, Taofik Allah, &c.*

ENBIA. The Prophets.

ENDERAB. A city in Khoraſan bordering upon India; name of an iſland; and alſo of a city in Ghilan.

ENGHELION. This word which is corrupted from the Greek and Syriac, ſignifies in ancient Perſian, the Goſpel: For the modern Perſians, as well as the Arabs and Turks, commonly call it Engil, and Ingil.

ENGIL, (*Arab.*) The *Goſpel*, a corruption from the Greek. The word *Engil* is an hundred times repeated in the Koran, and is commonly joined with *Taourat*, which ſignifies the *Law of Moſes*; ſo that whenever Mohammed refers his Muſſulmans to the *Taourat* and *Engil*, we are to underſtand by theſe two words the *Old* and *New Teſtament*, or, in general, the *Scripture.* It is certain nevertheleſs, that by *Engil*, the Muſſulmans do not underſtand that Goſpel, which the Chriſtians have in their hands, and which the Mohammedans look upon as corrupted;

but

but a chimerical Goſpel, which they ſay was ſent by God to Jeſus Chriſt, and of which nothing remains but what is cited from it in the Koran.

The Mohammedans inſert what they pleaſe in the Goſpel, and often cite paſſages from it, which are not to be found in it. For example, they ſay, that the Emperor of the Abyſſines, who reigned in the time of Mohammed, abjured the Chriſtian Religion, to embrace the Muſſulman, at the ſolicitation of their prophet. And that this prince, having received the news of a great victory gained by his army in Arabia, aſſembled his Divan, at which he appeared in a mean and ragged dreſs; that his courtiers demanded the reaſon of theſe marks of affliction, on a day of public rejoicing; and that he replied to them, I find it written in the book of the Goſpel, which was ſent from God to Jeſus, the Son of Mary, that, when God beſtows any new favour on his ſervants he expects from them ſome particular act of humility in acknowledgement of the benefit received. This ſeems to be taken from theſe words of Jeſus Chriſt. *He that exalteth himſelf ſhall be abaſed; but he that humbleth himſelf ſhall be exalted:* For whatever the Muſſulmans quote, as from the Goſpel, has ſome foundation in the Goſpel; though they always give it a new turn, that they may not be thought to borrow any thing from the Chriſtians, and to perſuade the ignorant, that they have the true originals in their hands; which yet they have never been able to produce.

The Mohammedans have a pleaſant conceit, that the Goſpel, which begins with *Biſmilah*, that is, *In the name of the Father, the Son and the Holy Ghoſt*, is not that, which God ſent to Jeſus Chriſt; which latter, they ſay, begins with *Biſmilah*, &c. *in the name of God, clement and merciful*, and contains only inſtructions; whereas the former is only a hiſtory of his life, written by four of his diſciples. Nevertheleſs thoſe amongſt them, who are better inſtructed in what relates to Chriſtianity, allow, that the Goſpel, which is at preſent in the hands of the Chriſtians, as well as that which was in being in the time of their falſe prophet, is the true Goſpel of Jeſus Chriſt; but they maintain, that it has been altered and corrupted by the Chriſtians, no leſs than the Old Teſtament has been by the Jews.

An Arabic writer pretends, that St Peter wrote a Goſpel, which he publiſhed under the name of St. Mark, who had tranſlated it into Latin, and that St. John, beſides his own Goſpel, which he wrote in Greek, tranſlated likewiſe into Greek that which St. Mathew had written in Hebrew.

ENGURIYE, the city of Ancyra, in Aſia Minor.

ENI, a city of Armenia.

ENOCH. The eaſtern people, who call Enoch by the name of *Edris*, pretend, that in the continual wars, which were carried on between the ſons of Seth and Cain, Enoch was the firſt who introduced the cuſtom of making thoſe ſlaves, whom they took in battle. They believe farther, that Enoch received from God the gift of wiſdom and knowledge, and that God ſent him thirty volumes from heaven, filled with all the ſecrets of the moſt myſterious ſciences. They add, that Enoch was the innocent cauſe of idolatry: For one of his friends, afflicted at his removal, having at the inſtigation of the devil, formed a ſtatue, which repreſented him ſo naturally, that he converſed whole days with it, and paid particular honours to it; others followed his example, and this gradually degenerated into ſuperſtition.

The Rabbins maintain, that, when Enoch was tranſlated to Heaven he was admitted into the number of the angels, and that he is the perſon, known generally by the name of Michael, one of the chief princes of Heaven, who keeps a regiſter of the virtues and ſins of the Iſraelites. They add that God and Adam were his maſters, that they taught him to ſacrifice, and worſhip the deity aright. The invention of ſome letters, and ſome books of aſtrology, are aſcribed to Enoch. Euſibi-

as ſays, the Babylonians acknowledged Enoch to be the author of aſtrology, and that he is the ſame as the *Atlas* of the Greeks.

ERAK, name of a place on mount Arafat. Alſo of a mountain and diſtrict in Arabia.

ERDIL, Tranſylvania.

ERIS, name of a well near Medina.

ERK, a caſtle in Siſſan. A place in Segiſtan. A town near Palmyra. A valley in Arabia, and a road behind Hadramut, in Arabia Felix.

ERMEN, a mountain near Burſa, in Bythinia, where there is a ſtrong paſs. Alſo a mountain much celebrated in eaſtern poetry.

ERUN, name of a place in Tabriſtan (Hyrcania).

ERUS. The river Aras, Araxes, or Arſinas.

ERWAN, a city of Armenia.

ENSAN, man or mankind. The Author of the book intitled *Ain al Maani, The ſource of Intelligence*, ſays, that there is a great difference betwixt the animal *Mamour*, who acts in obedience to command, and *Maadhour*, who is left to itſelf, and is excuſed. Men are of the firſt kind, and the beaſts of the ſecond: For no law has been impoſed upon them, and they follow merely the inſtinct of nature. From this the author infers, that man is inferior to the beaſts, when he does not perform his duty according to what is written in the chapter of the Koran, called *Aaraf*.

ESFARAYIN, a city of Khoraſan.

ESFEJAB, an ancient city in Turkeſtan.

ESFERAH, a mountainous country in the fifth climate, lying to the north-weſt of Murgheniah.

ESFERENG, a city in Khoraſan, alſo called Sebzwar.

ESFIJAB, a large city in Tranſoxania.

ESHK ALLAH. *Divine Love (Arab)*. The Mohammedans have ſuch noble and ſublime ſentiments concerning the divine love, that they ſeem in this reſpect to equal the Chriſtians themſelves. The degrees of *Divine Love*, according to that people, are friendſhip, love, deſire, ardour, and extaſy. Some add to theſe enthuſiaſm and rage.

In the chapter *Taoubat* of the Koran, the Love of God is laid down as eſſentially neceſſary to all the faithful, in theſe words: *If you love your fathers, and your mothers, your children, your brethren, your wives, your relations, the goods you have acquired, the buſineſs you have in hand, and laſtly, your houſes and habitations, in which you take delight, more than God and his prophet, and more than war againſt the infidels, you will draw down on you the vengeance of God, who will entirely abandon you.*

Ahmed, the ſon of Yahia, a native of Damaſcus, reading one day, to his father and mother, the hiſtory of the ſacrifice, which Abraham would have made of his ſon to God, thoſe good people ſaid to him; Ariſe, be gone, we give and conſecrate thee to God: After which words, Ahmed taking the road to Mecca, ſaid to God, I have no father and mother but thee, and dedicated himſelf entirely to the ſervice of the temple. After twenty year's abſence, Ahmed deſiring to ſee his parents, came to Damaſcus, and knocking at the door, his mother demanded who it was, to whom he replied, I am your ſon Ahmed; but the good woman anſwered him; we had formerly a ſon of that name, whom we gave to God; but now we acknowledge neither Ahmed, nor any other, for our ſon,

A celebrated Arabian author ſays, that love is properly a tendency and inclination, which the ſole and true good has for its ſovereign beauty, in general, and in particular; and this may be conſidered in four different manners: For it is either from general, to general, or from general to particular, or from particular to particular; or, laſtly, from particular to general: Which he thus explains.

The firſt manner of conſidering love is, when God contemplates his own eſſence, in the mirrour of his own eſſence, without the

intervention of any ſubſtance; and it is by this means he produces from all eternity this firſt kind of love. The ſecond way of conſidering love is from general to particular, and is, when God, by his own eſſence, which is one, throws an infinity of regards on the ſplendors of his beauty, whether it be the excellence of his divine attributes, or the perfection of his works. The third ſort of love, which leads from particular to particular, is that of men, who, conſidering the rays and reflections of the ſovereign beauty, found in tranſient and periſhable objects, make them the ſubject of their employment, and the object of their felicity. Laſtly, the fourth manner of conſidering love is, from particular to univerſal; and it is this, which makes the ſouls, choſen by God, quit all thoughts and affections for things below, and conſider their qualities and properties only as means to raiſe themſelves to him, who poſſeſſes them all in their ſource. This was the ſtate of that Arabian, who ſaid: "My heart is beyond the "bounds and confines of created things; my "heart is above the circumference of the "heavens: my heart is entirely diſengaged "from all qualities and attributes: Laſtly, "my heart can receive no other impreſſions "than thoſe of the ſplendor of the divine "eſſence."

It was with reſpect to the firſt of theſe kinds of love, that a Perſian poet expreſſed himſelf allegorically in the following verſes:

No other, but himſelf, is acquainted with his beauty,
He has lifted up his ſtandard in his eternal kingdom:
He ſtands in no need of heaven to ſerve him as a cheſs board,
Nor the ſun and ſtars as cheſſmen:
Himſelf alone, with himſelf, plays the ineffable game of love.

From theſe four ſorts of love (ſays another Arabian) it may be collected, that God, properly ſpeaking, can love only himſelf, and that, when he ſays of men, *I love them, and they love me*, he ſeems to give a pledge for the purchaſe of our love; but to ſpeak the truth, it is he himſelf, who is concealed under the veil, and who, being as it were in diſguiſe, is at once the ſeller and the buyer, or to ſpeak more properly, the buyer and the thing bought.

ESHRAKITES. A ſect of the Mohammedans, who believe, that the ſovereign good of man conſiſts in the contemplation of God. They avoid all manner of vice, and appear always in good humour. They love muſic and poetry, and diſpiſe the ſenſual paradiſe of Mohammed. The moſt able preachers in the royal moſques are of this ſect.

The *Eſhrakites* believe a trinity in the Godhead, which they uſually illuſtrate by three folds in an handkerchief, which, in that reſpect, is three, though but one entire piece of linnen.

ESLAM or ISLAM, ISLAMIM. Thus the Muſſulmans or Mohammedans call their religion.

This word ſignifies an entire ſubmiſſion and reſignation of body and ſoul to God, and wherein according to Mohammed, conſiſts the whole of Muſſulmaniſm. They hold for Muſſulmans, or the faithful, all thoſe who before Mohammed, believed the unity of God, and they even ſay that all men are born Muſſulmans; but that their parents are the cauſe of their embracing any other religion.

ESMA ALLAH (*Arab.*) The *names of God.* In the chapter *Aaraf* of the Koran, it is ſaid; *God has many excellent names; invoke him by thoſe names, and ſeparate yourſelves from thoſe, who give him falſe names.* An interpreter ſays, this verſe was pronounced on occaſion of Abugehel, who, over-hearing a Muſſulman, in his prayers invoking God, ſometimes by the name of *Allah*, and ſome-times by the name of *Rahman*, which ſignifies *clement* and *merciful*, ſaid to the companions of Mohammed; your prophet teaches you, that there is but one God, why then does this Muſſulman invoke two? Then Mohammed anſwered this ignorant by the words of the preceding verſe.

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The Mohammedans pretend, that God has ninety nine excellent names, which, together with that of *Allah*, make an hundred. For this reaſon their chaplets conſiſt of an hundred beads, at each of which they invoke one of theſe names of God; and they have an antient tradition, aſſuring them, that whoever frequently invokes them, ſhall find the gates of Paradiſe open: This makes many of them inceſſantly telling over their beads.

An author ſays, that theſe ninety nine names are ſo many attributes of God, which are all excellent, ſuch as juſtice, goodneſs, mercy, &c. that we ought to praiſe him for all theſe perfections, and that this is called invoking his excellent names; but that there is another way of fulfilling this command of a more exalted nature, and which conſiſts in forming ourſelves after the divine perfections, that men may diſcover in us the image and ſimilitude of God.

As to the falſe names of God, which the Muſſulmans reject, they are thoſe, which the antient Arabians gave him, ſuch as *Abul Mukarrem, (liberal* or *magnificent father)* and *Abiadh al ovagiah (he who hath the white face)*; alſo thoſe, which the philoſophers give him, ſuch as the *firſt cauſe*; for the Mohammedans allow neither cauſe, nor effect, in God. They reject likewiſe all thoſe names which the Gentile Arabians gave to their idols.

The Muſſulmans pretend, that Jeſus Chriſt wrought all his miracles by virtue of the ineffable name of God. This name they ſay, was engraven on the ſtone, which Japhet gave his children, to bring down rain from heaven. And it was by virtue of this name, that Noah made the ark float on the waters, and governed it at his pleaſure, without oars or rudder.

Motaſſim, the eighth Caliph, was the firſt, who added the name of God to his own; in which he was imitated by his ſucceſſors, to whoſe names we always find added the words *Billah, Alallah, Lellah*, &c. which ſignify, *of God, by God*, &c.

The word Biſmillah, which ſignifies *in the name of God*, and which ſtands at the head of every chapter of the Koran, did not formerly make the beginning of the Muſſulman's prayers. It was Môez, the Fatemite, firſt Caliph of Egypt, who added it to them.

It is to be obſerved, that the Mohammedans call in Arabic, *Eſm al aâdhem the great name*, what the Hebrews call *ineffable*, and the Greeks *Tetragrammaton*. This great name is that of *Allah*. See Allah.

ESTECAMAH. Rectitude. Thus the Arabians call that pure and right intention, which brings our actions unto God; and he who poſſeſſes it is called *Moſtakim*. *Serat al Moſtakim* is the road to God, to which his will leads us, that is to ſay, the true religion.

ESTEMDAR, a territory in the fourth climate, bordering on Mazenderan, Gilan, and the mountainous parts of Rei.

ESWARA, the ſovereign deity of the Seyvias, a ſect of the Indian Bramins. He has a wife, named Parvati. After ſhe was married to *Eſwara*, her father intending to perform a *Jagam*, or ſacrifice, invited the *Deuetas*, ſuch as the Sun, Moon, and the reſt, but neglected *Eſwara*, his ſon-in-law, ſaying: *He is not worthy of that honour; he is a fellow that ſubſiſts only upon alms, and has no cloaths to put on. Eſwara*, they pretend, was at that time *incog.* and veiled under a ſhape, which made him unknown to all. Parvati, incenſed at her father's treatment of *Eſwara*, leaped into the fire, that was prepared for the ſacrifice, and was conſumed. *Eſwara*, exaſperated at this accident, was all over in a ſweat; one of the drops of which happening to fall to the earth, there ſprang from it *Virrepadra*, who immediately aſked his father, what commands he had for him. *Eſwara*, bid him deſtroy the *Jagam:* Accordingly *Virrepadra* killed ſome of the gueſts, and drove away others; kicked the Sun, and beat out all his teeth; and drubbed the Moon ſo heartily, that the marks of his blows have continued in her face to this day.

Eſwara is repreſented in temples under a very immodeſt ſhape, expreſſing the commerce of the ſexes. This is grounded on a tradition which the Bramins themſelves are partly aſhamed of, and is as follows. It happened one day that a *Moniſwara* came to viſit *Eſwara*, in a place where the latter uſed to careſs *Parvati*. He came at a very unſeaſonable hour, and, being refuſed admittance by the porter, broke out into an imprecation, that whoever ſhould worſhip *Eſwara* under the above mentioned ſhape, might receive greater advantages, than if he worſhipped him under his proper figure. It is to this circumſtance, that thoſe ſcandalous images under which *Eſwara* is worſhipped in the pagodas, owe their original; but he is repreſented under the figure of a man in that ſtatue of him which is carried about in public.

ETEDAL. The *Equinox*. The Perſians call the vernal Equinox, *Neurouz*, and the autumnal one *Mihirgian*, and they are feaſts amongſt them.

EYLET. The Elana of Ptolemy, a town on the coaſt of the Red Sea.

EZAN (*Arab.*) A hymn, containing the profeſſion of the Mohammedan Faith, repeated five times a day, to call the people to prayers, from the higheſt tower of the *Jami*, called *Minare* by the chanter *Muezin*. On Friday is added a ſixth *Ezan*, called *Sella*, two hours before the noon *Namaz*, which is followed by no prayers; neither does the *Tamjed* which is ſung before the morning prayers, immediately precede theſe prayers: For it is as it were a doxology to God, the giver of light, and ſanctifier of the ſacred day. There are but two heads of confeſſion, namely, *There is no God, but God, and Mohammed is his prophet*. To the Ezan is uſually added; "God is the moſt high; there is no God, but "God, and Mohammed is his prophet; come "to the place of tranquillity, or integrity "(meaning *Mecca*); come to the aſylum of "ſalvation." As the Chriſtians, when they obtain victory ſing their *Te Deum*, ſo the Turks, for the like ſucceſs, thunder out their *Ezan* in the churches, which they immediately convert into *Jami*.

EZEDDEEN AL DHARIR, Ezeddeen the Blind. He was a great philoſopher and mathematician; and lived in the ſeventh century of the Hegira.

EZEKIEL. The Mohammedans relate, that the little town of Davardan having been attacked with the plague, many of the inhabitants forſook their houſes, and retired into a neighbouring valley, where they all died. The people of the country round about being informed of it, came thither in order to bury them; but the number was ſo great, that they could not accompliſh their deſign no otherwiſe, than by ſhutting up the valley with two walls, where the carcaſſes were ſoon conſumed, and nothing left but dry bones. The prophet Ezekiel going by this way ſome years after, prayed, that God would reſtore theſe perſons to life, which happened accordingly. This fable is plainly built upon a paſſage in Ezekiel, where the prophet is ordered by God, to prophecy upon certain dry bones, which were ſhewed to him, and which as the prophet was ſpeaking, began to ſtir, and came together, and at laſt was reſtored to life: An event which moſt of the commentators believe to have happened in idea or viſion.

EZRA (The Book of). A canonical book of the Old Teſtament. This book, and that of *Nehemiah*, were formerly reckoned by the Hebrews to be but one: Accordingly, in the Latin bibles, they are both inſcribed with the name of Ezra, though they originally belonged to diſtinct authors. There is no doubt that Ezra was the author of the firſt of them; tho' ſome aſcribe the ſix firſt chapters to a more ancient author, becauſe it appears from chap. v. ver. 4. that the writer of them was at Jeruſalem in the time of Darius Hyſtaſpis, whereas Ezra did not come thither till the reign of Artaxerxes, as appears by the beginning of the VIIth chapter; but this difficulty is removed by ſuppoſing, that when the hiſtorian ſays, *Then ſaid we unto them after this manner*, he ſpeaks,

ſpeaks, not in his own perſon, but in the name of the Jews.

The book of *Ezra* was written in the latter end of the author's life, and comprehends the tranſactions of about eighty, or (as ſome ſay) an hundred years. It includes the hiſtory of the Jews, from the time of Cyrus's edict for their return, to the twentieth year of Artaxerxes Longimanus. In this book are recorded the number of thoſe Jews who returned from the captivity; Cyrus's proclamation for the rebuilding of the temple, the laying the foundations thereof, the retarding of the work under the reign of two of the kings of Perſia, and at laſt, the finiſhing of the temple, in the reign of Darius.

Ezra, the author of this book, was deſcended from Seraiah the high prieſt, who was ſlain by Nebuchadnezzar, when he burnt the temple and city of Jeruſalem. He is deſcribed as a learned man, and thoroughly ſkilled in the knowledge of the Scriptures. He was the head or captain of thoſe who returned from the captivity, and had a full commiſſion from Artaxerxes to ſettle the church and ſtate of the Jews, according to the laws and inſtitutions of Moſes. He continued faithfully to execute this authority for the ſpace of thirteen years, till *Nehemiah* arrived with a new commiſſion from the Perſian Court, for promoting the ſame deſign.

Part of the book of Ezra was written in the Chaldee language, viz. from the 8th verſe of the IVth chapter, to the 27th verſe of the VIIth chapter; all the reſt was written in Hebrew.

This illuſtrious Jew was the reſtorer and publiſher of the holy Scriptures, after the return of the Jews of the Babyloniſh captivity. In order to which he got together as many copies of the ſacred writings as he could, and out of them all ſet forth a correct edition, in the performance of which he took care of the following particulars.

Firſt, he corrected all the errors which had crept into thoſe copies, by the negligence or miſtakes of tranſcribers. In the next place, he collected together all the books, of which the holy Scriptures did then conſiſt, and diſpoſed them in their proper order, and ſettled the canon of Scripture for his time. Thirdly, he added, in ſeveral places, what appeared neceſſary for the illuſtrating, connecting, or completing of them, of which ſort we may reckon the laſt chapter of Deuteronomy, which gives an account of the death and burial of Moſes, and which therefore could not be written by Moſes himſelf. In the fourth place, he changed the old names of ſeveral places, that were grown obſolete, and put inſtead of them the new names, by which they were at that time called. Laſtly, he wrote out the whole in the Chaldee character, that language having grown wholly into uſe among the people, after the Babyloniſh captivity. Whether Ezra, in this review of the Scriptures, added the *vowel-points*, which are now in the Hebrew bibles, being a queſtion much controverted by the learned, the diſcuſſion of it does not properly belong to this place.

The Jews have an extraordinary eſteem for Ezra, and ſay, that if the law had not been given by Moſes, Ezra deſerved to have been the legiſlator of the Hebrews. The Mohammedans call him *Ozair*, *the ſon of Seraiah*. They relate of him, that being upon the road in his return from Chaldea to Jeruſalem, he took a diſtant view of Jeruſalem, which then lay in ruins; that it came into his mind to ſay, how can God reſtore the ruins, and revive the inhabitants of this place? and that thereupon God immediately ſmote him with death, and he remained one hundred years upon the ſame ſpot of ground, without burial. They add, that after the hundred years were expired, he roſe again, like one awaked out of a dream, and, caſting his eyes towards Jeruſalem, beheld it rebuilt, and well peopled; whereupon he cried, certainly God is omnipotent, ſince he is able to do whatever he pleaſeth.

EZZI, ſurname of Radhieddeen, who was an author, and one of the four chiefs of the ſects approved of by the Muſſulmans.

FADHAIL,

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FADHAIL, *(Arab.)* The *Virtues*. It is ſaid in the Koran, that *God has covered the earth with the ſeas, and given to men the invention of ſhip-building to paſs over them.* Beſides the literal meaning of this paſſage, the commentators find a myſtical ſenſe in it; namely, that there are, in the ſoul of man, ſeveral ſeas, which are thoſe of the cares and employments of life, with its afflictions and pains; and thoſe of his paſſions and appetites; and that the veſſels, in which men paſs over theſe ſeas, are the *five Virtues*.

He, who embarks in the firſt of theſe veſſels, which is a truſt *in Providence*, paſſes happily over the ſea of the cares of this preſent life, and arrives ſafe in port. He, who ſets ſail in the ſecond, which is a *conformity to the will of God*, eſcapes from the ſea of affliction to the ſhore of joy. He, who takes his place in the veſſel of *ſelf denial*, which is the third virtue, paſſes the ſea of concupiſcence, and lands in ſafety on its banks, in the exerciſe of an auſtere and penitential life. The man, who makes uſe of the veſſel of *prayer*, which is the fourth virtue, ſoon leaves the dark ſea of ignorance and error, and arrives at the land of light and knowledge. Laſtly, he, who embarks in the fifth veſſel, which is the *contemplation* of the *unity of God*, after having ſailed a long time in the ocean of a great variety of beings, arrives at the port of union, which, collecting together the different objects, makes of them but one.

An Arabic author ſays, that it is true, virtue lies in the middle between two vitious extremes; but there is as much difference between the degrees of virtue in this middle ſituation, as between the Sun and the ſtar Soha, which is the moſt obſcure of the conſtellation of the Great Bear.

The Orientaliſts commonly ſay, that a virtuous man is a ſtranger in no country, and that virtue is like muſk, which, though concealed, makes itſelf to be perceived by its ſmell; and is like the Sun, whoſe rays are not diminiſhed by the obſcurity of the clouds.

FAFERAH, a city in Seiſtan.

FAGFOUR, title and ſurname of the kings of China, which the Perſian hiſtorians ſay was given by Feridun, king of the firſt dynaſty of Perſia, to his ſon, Tour, when he conferred upon him the Government of Turkeſtan and China.

FAGFOURI. Thus the people of the Levant call China-ware, which takes it origin from the foregoing name.

FAID, a city of Nagd.

FAKIRS. *India Monks* or *Friars*. They out-do the ſeverity and mortification of the antient *Anchorites* or *Solitaries*. Some of them make a vow of continuing all their life-time in one poſture, and keep it effectually. Others never lie down, but continue in a ſtanding poſture all their lives, ſupported only by a ſtick, or rope under their arm-pits. Some mangle their bodies with ſcourges and knives. They look upon themſelves to have conquered every paſſion, and triumphed over the world; and accordingly ſcruple not, as if in a ſtate of innocence, to appear entirely naked in public.

The common people of Eaſt India, are thoroughly perſuaded of the virtue and innocence of the *Fakirs*; notwithſtanding which, they are accuſed of committing the moſt enormous crimes in private.

They have alſo another kind of *Fakirs* who do not practiſe ſuch ſeverities. Theſe flock together in companies, and go from village to village, propheſying and telling fortunes. They are wicked villains, and it is dangerous for a man to meet them in a lone place; nevertheleſs, the Indian idolaters have them in the utmoſt veneration. They make uſe of drums, trumpets, and other muſical inſtruments, to rouſe their ſouls, and work themſelves up to an artificial extaſy, the better to publiſh their pretended prophecies.

Some of the votaries of theſe ſages moſt devoutly kiſs their privy parts; and they receive

ceive this monſtrous declaration of reſpect with a kind of exſtatic pleaſure. The moſt ſober and diſcrete Indians conſult them in this preposterous attitude; and their female votaries converſe with them a conſiderable time, with the moſt indecent freedom.

The fire they burn is made of cow's dung, and ſometimes of ordure itſelf. They are ſo indulgent towards every living creature, that they ſuffer themſelves to be over-run with vermin, or ſtung by inſects, without the leaſt reluctancy or complaint.

It is more than probable, theſe Indian friars have ſome ſecret art to lull their ſenſes aſleep, in order to render themſelves in a great meaſure inſenſible of the exceſſive torments they voluntarily undergo. Ovington aſſures us, that as he was one day in an aſſembly of *Fakirs*, he obſerved, that they drank opiates infuſed in water, the intoxicating virtue whereof was enough to turn their brain.

The garment of the chief *Fakirs*, conſiſts of three or four yards of orange coloured linen which they tie round them, and a tyger's ſkin, which hangs over their ſhoulders. Their hair is woven in treſſes, and forms a kind of turban. The ſuperior of the *Fakirs* is diſtinguiſhed from the reſt by having a greater number of pieces in his garment, and by a chain of iron two yards long, tied to his leg. When he deſigns to reſt in any place, a garment is ſpread upon the ground, on which he ſits and gives audience, whilſt his diſciples publiſh his virtues.

Some perſons of quality in India have become *Fakirs:* Among others five great lords belonging to the court of Shahjehan, Mogul of the Indies. It is ſaid, there are about two millions of *Fakirs* in the Eaſt Indies.

FAKEHI, ſurname of Tajeddeen Omar Ben Ali, an Arabian author. He died A. H. 731.

FALOUDHI, ſurname of Ptolemy, the Aſtronomer.

FANARI, ſurname of Shemſeddeen Mohammed Ben Hamzah, who died A. H. 834. He was an author.

FARA, a city of Hejiaz.

FARAB, a city of Segiſtan.

FARABI and FARIABI, ſurname of Abu Naſſer Mohammed Farkhani, whom the Arabians commonly call Al Farcabi and we Alfarabius, who was one of the greateſt Muſſulman philoſophers. He died A. H. 343.

Emadeddeen Mahmoud and Ahmed Ben Mohammed, who were two authors, were alſo ſurnamed Fariabi.

FARACLITHA, the Paraclete. *Rouhalcods* ſignifies the Holy Ghoſt, and Comforter.

The Muſſulmans ſay, by the Holy Ghoſt, may be underſtood Chriſt, but that commonly by *Faraclitha* is meant the Angel Gabriel, the depoſitary of all divine myſteries, revealed to mankind. They alſo give him the name of *Rouh Amin*, the *faithful ſpirit*. Some Mohammedans who have acquired a more particular knowledge of the Chriſtian religion, from the Syrians and Greeks, ſay, that the Holy Ghoſt is called *Mehaia*, *Viviſying*, and *Menahemia*, the *Comforter*, which is the true ſignification with the Greek word *Feraclitha*, although ſome of them pretend that this laſt word comes from the Greek word, *Periclytos*, and ought to be pronounced *Fericlita*, which ſignify illuſtrious, and praiſeworthy, and to make it thus correſpondent with the Arabic word, Mohammed, which ſignifies the ſame.

FARAHAN, a town in the Perſian Irak.

FARAMORZ, ſon of Ruſtam, the Hercules of the Perſians. He was aſſaſſinated by the order of Bahaman, the ſon of Asfendiar, king of Perſia.

There has alſo been one Mohammed Ben Faramorz, ſtyled *Shedid* that is to ſay, the martyr, who was an author.

FAREDH. Abu Hafs Sharfeddeen Omar, Ben al Aſaad, Ben al Morſhed, Ben Ahmed, al Aſaadi; but more known by the name of Ebn Faredh, was a very illuſtrious Arabian poet. He was born at Cairo, A. H. 577, and died there in the 632d of the ſame Æra.

FARFKI,

FARFKI, a native of the city of Meafarekin, in Meſopotamia. A famous Muſſulman preacher, commonly known under the name of Ebn Nobatah, came from that city.

FARESCOURI, ſurname of Mohammed Ben Mohammed Al Haneſi, Imam of the Moſque, named the Gauride, at Grand Cairo, who lived in the 964th year of the Hegira. He was an author.

FARESSI, ſurname of Abul Faovares Ibrahim, a Perſian author.

FARGANI. Ahmed or Mohammed Ebn Cothair Al Fargani, is a famous aſtronomer whom we know under the name of Alfragan. He lived in the time of the Khalif Almamon, aboutthe 230th year of the Hegira.

FAROUC. A name, or title of honour, given to Omar, by Mohammed, on the following occaſion.

An obſtinate Muſſulman, having a lawſuit with a Jew, the cauſe was heard before the tribunal of Mohammed, who decided it in favour of the Jew. The Muſſulman, thinking himſelf unjuſtly condemned, appealed from the ſentence of Mohammed, to Omar, who was then but a private perſon. Omar having informed himſelf of the whole proceedings, ſaid to the Muſſulman; Stay at the door till my return. Soon after, appearing with a ſabre in his hand, he diſcharged ſuch a blow on the poor Muſſulman, that he ſtruck off his head; and then ſaid aloud, Behold what they deſerve, who refuſe to acquieſce in the judgment, which the Cadhi has pronounced! Mohammed approved the action, and thereupon gave Omar the title of *Farouc*, which ſignifies *him who ſeparates*, intimating thereby, that Omar knew as well to diſtinguiſh true from falſe, and juſt from unjuſt, as to ſeparate the obſtinate Muſſulman's head from his body.

FARS. Perſia.

FARS. A horſe. The maſter of the ſtables, doctor, and farrier of the horſes of the Sultan. Kelaoun, king of Egypt, has left us a curious work intitled *Kamel al Sanatein*, wherein he teaches the art of breaking and curing horſes. He ſpeaks of ten races of horſes, and ſays, that of the three races in Arabia, thoſe of the province of Hegiaz are the moſt noble, thoſe of Neged the ſureſt, and thoſe of Yemen the ſtrongeſt and moſt quiet. That thoſe of Damaſcus in Syria have the fineſt coats, and thoſe of Meſopotamia the fineſt ſhape; and are very nimble; that in Africa, the horſes of Egypt are the lighteſt, thoſe of Barcah the rudeſt, and moſt difficult to break, thoſe of Barbary the beſt for breed; that the Tartars are the moſt couragious, and that thoſe of Europe are the heavieſt, and the moſt timorous.

FARIS. Perſia, Parthia.

FARYAB, a territory in Khoraſan, dependent on Jerjan.

FAS. Fez.

FASSI, ſurname of Fakieddeen Mohammed Ebn Ahmed Ali Al Hoſſaini, a native of Fez, and Cadhi of the city of Mecca. He was an author, and died A. H. 833.

FASTS. Days of *religious abſtinence*.

Faſting is likewiſe enjoined by the Muſſulman religion. The Mohammedans have their *Lent*, which they obſerve in the month *Ramadhan*. It was inſtituted in memory of the Koran's being ſent to Mohammed in that month. The Muſſulman faſts conſiſt in neither eating nor drinking, nor ſmoaking, from morning to the riſing of the ſtars; after which they eat and drink all night. No one is excuſed faſting, neither women, ſoldiers, travellers, labourers, nor artificers; nor even the Sultan himſelf. The ſick, who are unable to keep the faſt of Ramadhan, are obliged to faſt ſome other month after their recovery.

The Indian Pagans have ſeveral remarkable faſts. The firſt is kept on the eleventh day after the new moon, and again on the eleventh day after the full moon. It is obſerved, in memory of a young man, who, going one day to viſit his miſtreſs, and not finding

finding a boat to ferry him over a river, laid himself down on the bank, and slept the whole day, without eating or drinking. After his death, being examined before the judge, he could produce no one good action of his life, except this accidental fasting; which, however, procured him admission into Paradise. They observe a second fast, called the Night Fast, in memory of a famous hunter, who being very intent upon the sport, continued at it all night, without eating and drinking; which fasting procured him, likewise, admission into Paradise. A third fast is observed by the women only, on the 27th day of the ninth month, because, on that day the God Ixora killed Canteven, the God of Love. These Pagans have a fourth fast on the last day of October; on which day they go round the pagoda of Vistnum an hundred times, and think they obtain thereby a general pardon for all their sins. *Baldæus.*

FATHEMAH, and FATHIMAH, daughther of Mohammed and Aashah, was born at Mecca five years before her father gave himself out for a prophet; and died six months after him in the city of Medina, aged only twenty-eight years. She was married to Ali, Mohammed's cousin german, and was the mother of Hassan and Hussein. She passes for a very virtuous woman amongst the Mussulmans.

FATHEMAH, queen or princess of the Arabians in Syria, who it is pretended having learnt by her books, that Abdallah the Coraishite would be the father of a great prophet, searched after him to make him her husband; but that destiny had reserved for another the honour of bringing Mohammed into the world.

FATIHAT (*Arab.*) The title of the first chapter of the *Koran*. The word signifies, *Preface* or *Introduction*. The whole chapter consists of but the following short prayer: 'Praise be to God, the lord of all creatures, 'the most merciful, the king of the day of 'judgment. Thee do we worship, and of 'thee do we beg assistance. Direct us in 'the right way, in the way of those, to whom 'thou hast been gracious, not of those, against 'whom thou art incensed, nor of those who 'go astray.'

This chapter is held in great veneration by the Mohammedans, who give it several other honourable titles; as the chapter of *prayer*, of *praise*, of *thanksgiving*, of *treasure*, &c. They esteem it as the quintessence of the whole Koran, and often repeat it in their devotions, both public and private, as the Christians do the *Lord's Prayer*.

FATTEHABAD, a town in Lahore.

FEDEK, a town in Hejaz two days journey from Medina.

FEK and FEKEHAT. The study and science of the law, or jurisprudence; Fakih, a doctor of the law, or jurisconsult.

It must be observed, that the Koran being the only book of law amongst the Mohammedans, it consequently contains their civil and canonical law (to speak in our manner) and as it comprehends also all the points of their religion, it follows, that a doctor of that law, is also doctor of theology, and therefore the two professions of theology and law are inseparable amongst them.

FEKI, (the blind men of) A society of devotees, in Japan, consisting of *blind* men only, who acknowledge for their founder a Japanneſe, named *Kakekigo*, who supported a rebel, named Feki. After the death of Feki and the ruin of his party, the Emperor endeavoured to gain over Kakekigo, not doubting, but that he would be as vigilant and sincere in the service of his lawful sovereign, as he had been in supporting a rebel. But the brave Japanneſe, refusing the Emperor's offers, tore out his own eyes, and presented them to the monarch, with this declaration: *To demonstrate to you, Sir, how conscious I am of your generous deportment towards me, I give you the strongest proof of it possible, by making you a free present of those eyes, which gaze on you with detestation.* It is in memory of this blind hero, that the order of *Feki* was instituted, about the year 1150.

Before the inſtitution of this ſociety, there had been another of the ſame kind, founded by a ſon of one of the Emperors of Japan, who, falling in love with a moſt beautiful princeſs, whom death untimely cut off, bewailed the loſs of her ſo inceſſantly, that his tears deprived him of ſight. But this inſtitution was quite eclipſed by the order of *Feki*, and became neglected.

Theſe orders of blind men, in Japan, reſemble the college of *Quinze vingt*, founded, at Paris, by St. Lewis, for three hundred gentlemen, whoſe eyes the Saracens had put out.

FELEK. The Sky or Heaven. This Arabic word, as well as the Perſian *Girdoun*, is commonly uſed by the Oriental poets for deſtiny or fortune. Dunia and Deher, Gehan, and Rouzghiar, which ſignify in Arabic and Perſian, the world, the age, and time, are alſo taken in the ſame ſenſe.

FELEKI, ſurname of a Perſian poet, whoſe proper name was Abul Nazam Mohammed. He is alſo commonly ſtyled *Shems al Shoara*, the *Sun of the Poets*, and *Melikal Fadhala*, *King of the Learned*. His poems are preferred to thoſe of Khakani and Zehir.

There has been alſo another Feleki ſurnamed Abulfadhl, who was an author.

FENEK or FENK. The Aſtronomers of Cathai and Jgur, as Ulugh Begh relates, divided the civil day of twenty-four hours, into twelve equal parts, which they call Tchagh, and each of them in eight parts, which they call Keh, but by another more particular diviſion they divide our twenty-four hours into ten thouſand parts, each of which is called Fenk.

FERAGHA, a city in Andaluſia.

FERAOUN. Pharoah.

FERCAD, name of an author very much eſteemed amongſt the Muſſulmans, not only for his doctrine, but alſo for his piety.

FERDOUSI, the Perſian poet. At the cloſe of the *tenth*, and beginning of the *eleventh centuries*, Mahmud reigned in the city of *Gazna:* he was ſupreme ruler of *Zableſtan*, and part of *Khoraſan*, and had penetrated very far into *India*, where by this time the religion and language of the *Arabs* and *Perſians* had begun to prevail. Several poets were entertained in the palace of this monarch, among whom was Ferdouſi, a native of Tus or Meſhed. This moſt learned man, happening to find a copy of the old *Perſian hiſtory* in the Pehlevy, read it with eagerneſs, and found it involved in fables; but bearing the marks of high antiquity: The moſt ancient part of it, and principally the war of *Afraſiab* and *Khoſru*, or Cyrus, ſeemed to afford an excellent ſubject for an *heroick poem*, which he accordingly began to compoſe. Some of his epiſodes and deſcriptions were ſhown to the Sultan, who commended them exceedingly, and ordered him to compriſe the whole *Hiſtory of Perſia* in a ſeries of *Epick poems*. The poet obeyed, and after the happieſt exertion of his fancy and art for near thirty years, he finiſhed his work, which contained ſixty thouſand couplets in rhyme, all highly poliſhed, with the ſpirit of our Dryden, and the ſweetneſs of Pope. He preſented an elegant tranſcript of his book to *Mahmud*, who coldly applauded *his diligence*, and diſmiſſed him. Many months elapſed, and Ferdouſi heard no more of his work: He then took occaſion to remind the King of it by ſome little epigrams, which he contrived to let fall in the palace; but where an Epick poem had failed, what effect could be expected from an epigram? At length the reward came; which conſiſted only of as many ſmall pieces of money, as there were couplets in the volume. The high-minded poet could not brook this inſult: he retired to his cloſet with bitterneſs in his heart, where he wrote a moſt noble and animated invective againſt the Sultan, which he ſealed up and delivered to a courtier, who, as he had reaſon to ſuſpect, was his greateſt enemy, aſſuring him, *that it was a diverting tale*, and

and requeſting him to give it to *Mahmud, when any affair of ſtate or bad ſucceſs in war ſhould make him more uneaſy and ſplenetick than uſual.* Having thus given vent to his juſt indignation, he left *Gazna* in the night, and took refuge in *Bagdad*, where the Khalif protected him from the Sultan of *Zableſtan*, who demanded him in a furious and menacing letter.

The work of *Ferdouſi* remains entire, a glorious monument of eaſtern genius and learning; which, if ever it ſhould be generally underſtood in its *original language*, will conteſt the merit of *invention* with *Homer* himſelf, whatever be thought of its ſubject or the arrangement of its incidents. He died at Tus, his native country, A. H. 411. They commonly call him Ferdouſi Tuſi.

FERKHAR, a city of China, proverbial for the beauty of its inhabitants.

FERMA, a little city on the borders of the Mediterranean, where Galen is buried.

FERUKHABAD, a city in Mazendaran, four farſangs from Sary. Its ancient name was Shertahan.

FERUZABAD, the name of a city in Perſia near Shiraz. Alſo the name of ſeveral other towns.

FERUZKUH, the *blue mountain*, the name of a caſtle between Aria and Gazna.

FESTAL, a city of Egypt, on the banks of the Nile.

FETHAL. The Arabs are of different opinions with regard to the ſignification of this word, contained in the Koran; ſome pretend that it is the time betwixt the creation of the world and that of man, during which the ſtones were ſtill ſoft; and others ſuſtain, that it is the interval of time which will be after the generation of mankind will be at an end, unto the day of judgement.

FIKIAH, name of the wife of Jeſus, ſon of Sirach, whom the Aſiatics ſay, was Vizier, or Miniſter of State, to Solomon.

FIL and PIL, The firſt of theſe words is Arabic, and the ſecond ancient Perſian; they both ſignify an elephant, which the Arabs ſay, had never been known in their country, till Abrahah, king of Yemen and of Habaſhee, that is to ſay, of Arabia Felix, and Abyſſinia, had them brought from Ethiopia into Arabia, to beſiege Mecca.

FILIB. Abulfarage remarks, that in A. H. 587, or A. D. 1191. Filib (who is Philip Auguſtus) whom he calls Malek Alfranſi, king of France, was the firſt of all the princes in the croiſades, who brought a conſiderable ſupply to the Chriſtians, who had been beſieging Ptolemais two years, and that he was the cauſe of that city being obliged to capitulate.

FILISTYN. Paleſtine.

FINHAS. Phineas, ſon of Eleazer, ſon of Aaron.

FILSAFAT, a word corrupted from the Greek, which ſignifies in Arabick, philoſophy; but the Arabs more commonly call it Hipkmet, which properly ſignifies wiſdom.

FILSOF. This word is corrupted from the Greek, and ſignifies in general a philoſopher; but in particular it means an author, to whom they attribute the book intitled *Oſſoul u Dhouabat*, the principles and their dependencies.

FIRASSAT. Phyſiognomy. The Orientals believe that Philemon, whom they ſay lived in the time of Hypocrates, was the inventor of this art.

FIRE. The Magii, one of the two antient ſects of the Perſians, were worſhippers of fire. Zoroaſtres made an alteration in this religion: For, whereas they uſed to erect altars on which their ſacred fire was kept, on the tops of hills, and in the open air, where their religious worſhip was often interrupted by rain and ſtorms, and the ſacred fire extinguiſhed; he ordered *Fire-temples* to be built every-where, for the greater convenience of public worſhip. Zoroaſtres pretends, that being taken up into heaven, he heard God ſpeaking to him out of a bright flame of fire, and that therefore *Fire* was the trueſt image of the divine preſence. See Magicians.

The Greeks and Armenians keep up a ceremony,

remony, called the *Holy Fire*, upon a perſuaſion, that every Eaſter eve, a miraculous fire deſcends from heaven into the Holy Sepulchre, and kindles all the lamps and candles there. On this occaſion, the church of the Holy Sepulchre is crowded by a numerous and diſtracted mob, who run round the ſepulchre, crying out *Huia*, which ſignifies, *this is he*, by which they aſſert the verity of the Chriſtian religion. After this they act the moſt antick tricks, dragging one another along the floor, and tumbling round the ſepulchre. Then they make a ſolemn proceſſion with ſtandards, crucifixes, &c. after which a pigeon is ſecretly let fly to deceive the people into an opinion that it is a viſible deſcent of the Holy Ghoſt. The proceſſion being over, all the candles and lamps in the Holy Sepulchre are extinguiſhed. Then the Greek patriarch and the principal Armenian Biſhop, enter the Holy Sepulchre, ſhutting the door after them. In a few minutes the door is opened, and the two miracle-mongers come out with blazing torches in their hands, which they hold up at the door of the ſepulchre, whilſt the people throng about it, every one ſtriving to light their candle at the holy flame. Thoſe who get the fire immediately apply it to their beards, faces, and boſoms, pretending that it will not burn like an earthly flame. It is the opinion of theſe poor people, that, if they can but have the happineſs to be buried in a ſhroud ſmutted with this celeſtial fire, it will certainly ſecure them from the flames of hell.

FIRFIR. Purple. Ebn Batrick relates, that in the reign of Hircam, king of Tyre, a contemporary of Solomon, the dog of a ſhepherd having eat a periwinkle, which the Arabians call *Halzoûnah*, and the Latins *Murex*, his muzzle was tinged in ſuch a manner, that having been rubbed with a little wool, it took the colour, which they brought to the king, who ordered the fiſhing of ſuch ſhell-fiſh for dying purple, and to him is attributed the invention. The Arabians call it alſo *Birfir*, and give in a like manner this name to a kind of violet, the colour of which is more lively and brighter than ours.

FIRISHTEH, is an angel in the Perſian language: For *Firiſhten*, of which this word is the participle, ſignifies in that language, to ſend, as well as the Greek word, from whence that of angel is derived. The Hebrews call it *Melak*, from the root of *Lak*, which is not to be found in the Hebrew language, but is kept in the Ethiopian, and alſo ſignifies to ſend. The Arabs have taken their word of *Malek* or *Melik*, which ſignifies alſo an angel, in their language, from *Melak* of the Hebrew.

FIROUZ and PIROUZ, a Perſian word, which ſignifies, firſtly, the third day of the five which the Greeks, and after them the Romans, have called *Epagomenae*, which are added at the end of the ſolar years, compoſed of 360 days, ſuch as was the year of the Egyptians and ancient Perſians, according to the *Yezdegirdic* and *Jilalean calendar*.

The Perſians call theſe five days, which they add at the end of the twelfth month of their year, *Penge Duzdide*, and the Arabs name them, *Moſteraca*, which means the ſtolen days. Secondly, this word ſignifies *Happineſs* and *Victory*, and in this ſignification, it contributes to the compoſition of the names of ſeveral perſonages, places and cities, as *Firouz Shah*, *Firouz Shabour*, *Firouzabad*.

Firouz and *Firouzeh*, or *Pirouzeh*, ſignifies alſo in Perſian, a *Turquoiſe*, and it is from this word that the Arabs have derived *Firouſage*, which ſignifies in their language the ſame ſtone, the mine of which is in the mountains of Farganah, according to Ebn Haucal, and in thoſe of Gaur.

FITHAGORES, Pythagoras. The Tarikh Montekheb ſurnames him Hakim, that is to ſay, the ſage or philoſopher, and ſays that he was of the nation of the Yunani, or ancient Greeks; that he lived in the reign of Gemſhid fifth king of Perſia, of the race of the Piſhadians, in the time of Noah the Patriarch,

triarch; and that he was the inventor of muſic, and ſeveral muſical inſtruments; but the Lebtarikh as well as Khondemir mention that he lived in the reign of Cai Khoſru, third king of Perſia, of the Caianides; and that he was a diſciple of Locman, a contemporary of David.

FO or FOE. An idol of the Chineſe. It was originally worſhipped in the Indies, and tranſported from thence into China, together with the fables, with which the Indian books were filled.

They relate, that FO was born in that part of the Indies, which the Chineſe call Chungtien-cho; that his father was king of this country, and that his mother, when ſhe conceived him, almoſt conſtantly dreamed that ſhe had ſwallowed an elephant. He was no ſooner born, than he ſtood upright, and walked ſeven paces, pointing with one hand to the Heaven, and with the other to the Earth, uttering diſtinctly theſe words: *There is none but myſelf, in the Heaven or on the Earth, that ought to be adored.* At the age of ſeventeen, he married three wives, and at the age of nineteen, he retired to a ſolitary place, and put himſelf under the guidance of four philoſophers. At thirty, he was wholly inſpired by the divinity, and looked upon himſelf as God. He is ſaid to have performed moſt wonderful things, which the Chineſe have deſcribed in ſeveral volumes, and repreſented by cuts.

It is ſcarcely credible how many diſciples this chimerical God gained: For they reckon eighty thouſand, who were buſy in ſpreading his tenets all over the Eaſt. Among theſe, there were ten of greater diſtinction, who publiſhed five thouſand volumes in honour of their maſter.

Finding himſelf near death, he declared to his diſciples, that, till that moment, he had concealed the truth in figurative and metaphorical expreſſions, but that now he would reveal the myſteries of his doctrine. "Learn then," ſaid he, "that the principle of all "things is emptineſs, and nothing; from "nothing all things proceeded, and into "nothing all will return; and this is the "end of all our hopes." But ſome of his diſciples adhered to what he had formerly taught them, and their doctrine is directly oppoſite to Atheiſm. However the laſt words of this impoſtor laid the foundation of that celebrated diſtinction, which is made in his doctrine, of exterior and interior.

His diſciples, after his death, publiſhed a great number of fables concerning him, and eaſily perſuaded the people, that their maſter had been born eight thouſand times; that his ſoul had ſucceſſively paſſed through ſeveral different animals; and that he had appeared in the figure of an ape, a dragon, an elephant, &c. In conſequence of this perſuaſion, theſe different creatures, through which the ſoul of *Fo* was ſaid to have paſſed, were worſhipped in ſeveral places, and this greatly increaſed the number of idols in China.

There are in every province of China certain mountains, whereon there are idol temples, which have greater credit than the reſt. The Chineſe go in pilgrimage to theſe temples; and when they arrive at the foot of the mountain, they kneel down, and proſtrate themſelves at every ſtep they take in aſcending it. Thoſe who cannot go theſe pilgrimages, purchaſe a large printed ſheet, in the middle of which is the figure of the God, *Fo*, to which they pay their adoration. See the following article.

FO *(the ſect of.)* Idolaters in China who worſhip the God *Fo*. This ſect was introduced into that kingdom, about the year of Chriſt 65, by the Emperor, *Mingti*, who, recollecting a ſentence which Confucius had often repeated, viz. *That the moſt holy was to be found in the Weſt*, ſent ambaſſadors into the Indies, to diſcover who this ſaint was, and to ſeek for the true law, which he taught. The ambaſſadors ſuppoſed they had found him among the worſhippers of the idol *Fo*; and this gave occaſion to the introducing of that

that religion into China. See the preceding article.

The *ſect* of *Fo* conſiſts of two branches. The one adheres to the laſt words of *Fo* when he was dying, and conſequently are a ſect of *Atheiſts*. The latter perſeveres in the firſt errors their maſter had taught, which are directly oppoſite to *Atheiſm*. Among theſe are the *Bonzes*.

Some endeavoured at a reconciliation between theſe two parties, by diſtinguiſhing the doctrine of *Fo* into *exterior* and *interior*. The firſt was more ſuited to the capacities of the people, and prepared their minds to receive the ſecond, which was ſuited to none but elevated minds. The exterior doctrine (ſaid they) is, with reſpect to their interior, what the frame is, with reſpect to the arch, which is built upon it: The frame is only neceſſary to ſupport the ſtones, while the arch is building; and when that is finiſhed, becomes uſeleſs; in like manner the exterior doctrine is laid aſide, when the interior is embraced.

The *exterior doctrine* contains the principles of the morality of *Bonzes*. They teach, that there is a great difference between good and evil; that there are rewards and puniſhments after death; that the God, *Fo*, was born to ſave the world, and expiate the ſins of men; that there are five precepts to be obſerved; the firſt is, not to kill any living creature; the ſecond, not to take what belongs to another; the third, prohibits impurity; the fourth, lying; and the fifth, drinking wine. They likewiſe teach a tranſmigration of ſouls.

As to the *interior doctrine*, very few are allowed to be acquainted with its myſteries. It is the ſame which was taught by *Fo* in the laſt moments of his life, and which his diſciples, whom he truſted moſt, have taken care to explain and propagate. They teach, that a *Vacuum*, or nothing, is the principle of all things; that beings differ from one another only by their ſhape and qualities; that, in order to become like the firſt principle, we muſt accuſtom ourſelves to do nothing, to deſire nothing, to perceive nothing, to think on nothing; that all holineſs conſiſts in ceaſing to be, and being ſwallowed up by nothing, and all virtue in a ſuſpenſion of all thought, and an annihilation of all the faculties of the ſoul; that when a man has once attained this happy ſtate, he will meet with no farther viciſſitudes or tranſmigrations; but will be perfectly like the god *Fo*.

This doctrine is not without its followers even at Court. The Emperor *Kao Tſong* reſigned his crown to his ſon, that he might entirely addict himſelf to theſe ſtupid and ſenſeleſs meditations. The greateſt part of the learned have oppoſed this ſect, and among others a famous *Calao*, called *Poei-quei*, a zealous diſciple of *Confucius*. However, it has been hitherto tolerated, either through fear of exciting commotions among the people, or becauſe it has had ſome ſecret protectors among the learned themſelves.

FOQUEQUIO. So the Budſdoiſts, a religious ſect of Japan, call the book, which contains the principles of their religion. It is held in ſuch veneration among them, that they are not permitted to lay it careleſsly on the ground or any other indecent place. The common beggars learn by heart ſelect paſſages out of this book, which they pronounce with an audible voice before paſſengers.

FORFOURIOS AL SOURI. Porphyry the Tyrian, a philoſopher, who lived under the emperors Carus, Carinus, Numerianus, and Diocletian.

FOSSOUS AL HEKAM. *(Arab)* A book of myſtical divinity among the Mohammedans which they pretend was dictated, or inſpired, or ſent from heaven, by their falſe prophet, to *Ebn Al Arabi*, a doctor of Damaſcus, in the year of the Hegira 627. It contains twenty-ſeven *Hekam* or *Inſtructions*; each of which is attributed to one of the antient patriarchs or prophets, excepting the laſt, which belongs to Mohammed, and is entitled *Hekam Ferdiat Mohammediat*. The Muſſulman

Muſſulman doctors are very much divided as to the merit of this work; for ſome praiſe it, and others abſolutely reject it, as being full of ſuperſtition and falſehood.

FOUREK. Abubecre Mohammed Ben Haſſan, Ben Fourek, commonly called Ebn Fourek, was a great metaphyſician and ſchoolman, for which reaſon he is ſtyled Motekellem. He was born at Iſpahan, and died in the city of Niſhapour, in Khoraſan, A. H. 406.

FOURON. Thus the Arabs call Pyrrho, the philoſopher, chief of the ſect of the Sceptics.

FRENGISTAN. Italy, France. The country of the Franks.

FUDO. A favourite idol of the Japanneſe. *Fudo* had been an illuſtrious ſaint of the Jammaboſian order, and the penance he choſe to perform was, to ſit all day long in the middle of a large fire, which, they pretend, had no power to hurt him.

Before this idol ſtands a burning lamp, ſupplied with the oil of an *Inari*, which is a venemous water lizard. It is in the preſence of *Fudo*, that they acquit themſelves of all the crimes laid to their charge. The idol is ſeated in the middle of a good fire, and the trial is made in the very houſe, where the fact is ſuppoſed to have been committed. Here they firſt make uſe of a ſimple conjuration only, which conſiſts in pronouncing ſome myſterious words. If the evidence, by virtue of this ſimple conjuration, is not ſufficiently clear, they proceed to the ordeal by fire; that is, they make the party accuſed walk three times, with his feet bare, over a parcel of burning coals. If he paſſes thro' without receiving any damage, he is immediately declared innocent; otherwiſe he is condemned as guilty.

FURANYK. The river Tigris.

FURAT. The rever Euphrates.

FUS. A city in Ghilan.

FUSHANJ. A place in Khoraſan.

GABRIEL. The name of one of the principal *Angels* in heaven. It ſignifies *the Strength of God*. There are a few events, in which this exalted being was concerned, recorded in ſcripture. He was ſent to the prophet Daniel, to explain to him the viſion of the ram and goat, and the myſtery of the ſeventy weeks, which had been revealed to him. He was ſent to Zecharias, to declare to him the future birth of John the Baptiſt; ſix months after, he was ſent to Nazareth, to the Virgin Mary, to warn her of the birth of Jeſus Chriſt.

The Orientaliſts add ſeveral particulars to what the Scriptures inform us concerning the Angel Gabriel. The Mohammedans call him the *Faithful Spirit*, and the Perſians, by way of metaphor, the *Peacock of Heaven*. We read, in the ſecond chapter of the Koran, *that whoſoever is an enemy to Gabriel, ſhall be confounded*. It was Gabriel, they believe, who brought to Mohammed, their falſe prophet, the Revelations, which he publiſhed. And it was he who conducted him to heaven, mounted upon the animal *Borak*.

To theſe extravagancies they add, that the Themudites, an antient tribe of Arabians, having refuſed to hearken to the inſtructions of the patriarch Salah, were threatened with death in three days time. Theſe three days they employed in digging pits, to ſecure themſelves from the impending danger. Upon the fourth day, they took courage, believing the time of puniſhment paſſed, and went out of their houſes. But the Archangel Gabriel appeared to them, his feet reſting on the earth, and his head exalted as high as heaven: His wings were extended from eaſt to weſt, and his hair which was as red as coral, covered the whole horizon. The Themudites were terrified at the ſight, and threw themſelves into their holes; but Gabriel cried out aloud to them, "Die, for ye are accurſed of God, who condemns you." At the ſame time the earth trembled, all houſes in the country were

were overthrown, and the Themudites buried in their ruins.

GAIDHAR, ſon of Aaron, the firſt high prieſt of the Jews.

GAILAN. Thus the Arabians call a ſatyr. They alſo ſay that it is a kind of demon of the foreſts, which kills men and beaſts

This word is become the ſurname of ſeveral perſons, which paſſed for wild and cruel people.

GANGA GRAMMA. An idol or goddeſs of the Eaſt Indian Bramins. She is repreſented with one head and four arms; ſhe holds in her left hand a little bowl, and in her right a trident. Pagodas are every where erected in honour of this goddeſs, and there are ſtated feſtivals inſtituted to her. In the morning they boil rice, and in the afternoon, the idol is carried up and down in a chariot. A great number of he-goats are ſacrificed upon this occaſion. At this time, all thoſe, who in a fit of ſickneſs, or imminent danger, have made a vow to Ganga, undergo a voluntary whipping. Some go through a very cruel ceremony: Two hooks are fixed in the ſkin of their backs, by which they are lifted up into the air, where they act a great many apiſh tricks, ſuch as ſhooting off a gun, and charging it again, or brandiſhing a ſword. Women very often perform theſe feats, being impoſed upon by thoſe, who aſſure them they will ſuffer no pain. And, to prevent the people from being undeceived by the cries of thoſe who are thus hooked, they all ſhout aloud at that very inſtant. Others ſuffer a pack thread to be drawn through their fleſh, in honour of Ganga. Laſtly, ſome are ſo infatuated with zeal, as to fall proſtrate before the chariot of Ganga, on purpoſe to be run over, ſome of whom are cruſhed to pieces on the ſpot.

Night being come, they ſacrifice an heifer, by cutting off her head, and burying her body in the ſtreet before the Pagoda. They catch her blood in a pot, which they preſent to the idol. Antiently they ſacrificed a man to Ganga; but ſome perſon had credit enough with this goddeſs, to engage her to be ſatisfied with an heifer.

GAO. Name of a famous black-ſmith, a native of Iſpahan, who at the head of a great army, defeated Zohak the tyrant; after which he gave the crown of Perſia, of which he was the maſter, to Feridoun, a deſcendant of the race of the ancient kings of Perſia.

GARMANS. A religious order among the Bannians, a people of Eaſt India. They are no leſs venerable in the eyes of the common people, than the *Bramins* or *Brachmans*. They ſubſiſt entirely upon the fruits of the woods and foreſts, in which they dwell. They pretend a great contempt of all ſenſual enjoyments, and they cover their nakedneſs with nothing but the barks of trees. They are conſulted on affairs of the greateſt importance. Their aim is, by the auſterity and ſanctity of their manners to draw down the bleſſings of of heaven on the common people.

GASSANIA, the Gaſſanides. The Arabians have had a dynaſty of kings which bore this name above 400 years, before the birth of Mohammed. They were of the family of Azad, and of the poſterity of Kahelan, ſon of Saba; ſon of Yaſhhab, ſon of Yarab, ſon of Khatan.

The firſt of their kings bore the name of Giafnah, ſon of Amrou, ſon of Kaalibah, who was an offspring of a king Herah, ſurnamed Maziah (becauſe he tore every day his clothes in order to give them to ſome body), and the laſt of them was Giabalah, ſon of Aikem.

The greateſt part of the kings of Gaſſan bore the name of Hareth, from whence comes that of Aretas, which the Greek and Romans have formed.

GATES OF HELL. This expreſſion is uſed, in ſcripture, to denote, figuratively, either

either the *grave*, or the *powers* of darkneſs, i. e. the Devil and his Angels.

The Mohammedans uſe the expreſſion literally, and ſuppoſe that Hell has ſeven gates. The firſt is that where Muſſulmans, who incur the guilt of ſin, will be tormented. The ſecond, is for Chriſtians. The third, for the Jews. The fourth for the Sabians. The fifth for the Magians, or worſhippers of fire. The ſixth for Pagans, and Idolaters. And the ſeventh for Hypocrites, who make an outward ſhew of religion, but have none.

GAURANI, ſurname of Imam Abulcaſem Al Merouzi, who is the ſame as Abdalraham Ebn Mohammed, chief of the doctors of the Shafeian ſect. He died, A. H. 461. He was an author.

GAURS. So they call thoſe, who remain of the antient ſect of the *Magians*, in Perſia. The word ſignifies in Arabic, *Infidels*, and is the uſual appellation which the Mohammedans beſtow on all, who are not of their religion. But thoſe people have this name, in Perſia, by way of eminence. They have a ſuburb at Iſpahan, the metropolis of Perſia, which is called *Gaurabad*, or the town of the *Gaurs*, where they are employed only in the meaneſt and vileſt drudgeries. Some of them are ſcattered abroad in other parts of the country, where they are made uſe of in the like ſervices. They chiefly abound in *Kerman*, which being the barreneſt and worſt province of all Perſia, the Mohammedans ſuffer them to live there with ſome freedom, and the full exerciſe of their religion. Every where elſe they uſe them like dogs; which oppreſſion they bear with wonderful conſtancy. Some ages ago, ſeveral of them fled into India, and ſettled in the country about Surat, where their poſterity remain to this day. A colony of them is likewiſe ſettled at Bombay, where they are allowed the free exerciſe of their religion.

They are a poor harmleſs ſort of people, zealous in their ſuperſtition, rigorous in their morals, and exact in their dealings: They profeſs the worſhip of one God only, and the belief of a reſurrection, and a future judgment; and utterly deteſt all idolatry, though reckoned by the Mohammedans, the moſt guilty of it. It is true they perform their worſhip before fire, and towards the riſing ſun; but they deny that they worſhip either of them: They hold, that there is more of God in theſe his creatures, than in any other. They have the ſame veneration for Zoroaſter, that the Jews have for Moſes, eſteeming him as a prophet ſent from God.

GAUVRI-DEVI. A feſtival of the Eaſt Indian Bramins, obſerved, on the eighteenth day of January, in honour of *Parvati*, the wife of their God *Eſwara*.

This feſtival is celebrated by the married women, in order to obtain a long life for their huſbands, and to deprecate their ever being widows. They make an image of *Parvati* with rice meal, mixed with red grain or corn, which they cloath and adorn with flowers: They ſerve and attend it nine days, after which they carry it in a *Palanquin*, or *Sedan*, out of the city, and throw it into one of the ſacred ponds.

GAZ, tenth ſon of Japhet, ſon of Noah. The race of Turks, or Turcomans, now called Gazieh, and Gazan, which is the vileſt and moſt deſpiſed of all, took their origin from Gaz. Gaz had two children, one of whom named Bular, or Bulgar, lived in the country beyond the Volga, from whom the Bulgarians, who afterwards eſtabliſhed themſelves in Moeſia, are deſcended.

The other called Berthas, or Perthas, was the chief of a race of Turks, or Turcomans, who ſettled in Aſia.

Gaz is alſo the ſurname of Mohibeddeen Sied Huſſain Al Eagaovi, who died, A. H. 526. He was an author.

GAZAL. Name of an animal, which the Greeks and Latins called *Doreas*. We give it the name of antelope.

This word alſo ſignifies amorous odes, which ought not to exceed the number of ſeventeen or eighteen *Beits*, which we may call diſtichs, each of them making but one Arabic

verſe. When they exceed this number the poem is called *Caſſidah*, which word correſponds with our *Elegy*. The *Gazal* ſeldom conſiſts of leſs than ſeven *Beits*, and never of fewer than five: For when it has but four, it is a *Rabeat* or *Quatrain*. The two firſt *Beits* of a *Gazal*, are called *Methla*, and the two laſt *Mectha*.

GAZALAN. They call thus the two antelopes of gold, which a king of Perſia made a preſent of to the temple of Mecca. They were for a long time hidden in the well of Zemzem, and when taken out of it, Abouleheb, a great enemy of Mohammed, ſold them to ſome merchants and turned the price of them to his own uſe.

This ſame word ſignifies in the Perſian language thoſe amongſt the poets who have applied themſelves to the compoſition of laſcivious and amorous verſes, which the Arabs call *Gazal*.

GAZALI, ſurname of Abu Hamed Mohammed Zeineddeen Al Tuſi, who was one of the greateſt and moſt celebrated Muſſulman doctors. He was ſtyled *Imam al Alem, the learned Imam*, or *the Imam of the World. Amel al Olamah*, or *who put in practice what he teached. Al Vara, Al Zahed*, or *who feared the moſt to offend God, aud who entirely abſtained from the pleaſures of life. Sheikh al Tharicat*, or *the Doctor of the Spiritual Life. Hoggiat al Iſlam*, or *the greateſt Witneſs of Muſſulmaniſm*. He was born at Tus, a city of Khoraſan, A. H. 450, and died according to Ben Shonah, in the 504th year of the Hegira, and as other hiſtorians relate, A. H. 505.

GAZARI, is the ſurname of Ibrahim Ben Habib, who was the firſt that made uſe of an aſtrolabe, which the Orientals ſay was invented by Ptolemy.

GAZI. *Conqueror*. This word is become the title and ſurname of ſeveral Arabian and Turkiſh princes, who made war upon the infidels.

GAZIEH, name of a nation of Turkeſtan, alſo called Gaz, from which the Turcomans derive their origin.

GAZZAL. *A Seller of Thread*. Vaſſel Ben Atha, a celebrated Muſſulman doctor was thus ſurnamed.

GEBR. It is from this word, with adding the article, we have formed Algebra, which in Arabic ſignifies the reduction of decimals to whole numbers.

The Arabians however never make uſe of this word alone to expreſs what we underſtand by Algebra; but they always join to it the word *Mocabelah*, which ſignifies *oppoſition* and *compariſon*. Thus, *Algebr u Olmocabelah*, which the Arabs put amongſt the rules of *Elm al Heſſab*, that is to ſay, *Arithmetic*, is properly with them what we call Algebra.

GEBRAIL. Vide Gabriel.

GEDAL, which the Muſſulmans alſo call *Gehad ſi Sebil Allah*, the *War in the Cauſe of God*, that is to ſay againſt infidels.

GEDI. *A Kid*. The ſign of Capricorn bears this name amongſt the Arabs; but this word ſignifies alſo in their language a northern ſtar, and is taken for the Pole, or for the Polar Star.

GEDOVAL. This word which properly ſignifies a rivulet or a canal, is metaphorically taken for an aſtronomical table, ephemeris, or almanack.

GEFR U GIAME, name of a membrane, or parchment not made of the ſkin of a kid (which *Gefr* properly ſignifies in Arabic); but of that of camel, on which Ali and Giafer Sadek wrote in myſtical characters, the deſtiny of Muſſulmaniſm, and the great events that would happen before the end of the world.

GEHAN PEHLEVAN, name of a poſt which the ancient kings of Perſia uſed to give to the moſt valiant men of their dominions, which correſponds with that of *Emir al Omara* of the Khalifs, and means as much as Lord High Conſtable.

Caicobad, founder of the Kianian dynaſty, gave this poſt to Ruſtam, the moſt valiant and moſt powerful perſonage of Per-

Perſia, and who in the Eaſt ſtill paſſes for the model of the moſt valiant warriors.

GEHENNEM. The Muſſulman Arabs very likely have learnt this word from the Jews, in whoſe language it ſignifies Hell as well as Gehim.

The origin of the Hebrew comes from *Ghehennom*, which ſignifies *the Valley of Hennom*, where the Amorrheans burnt alive their children which they ſacrificed to *Molok*; however *Gehennem*, ſignifies alſo in Arabic, a very deep well; and *Gehim*, a man who has a very ugly and deformed face.

Ben Gehennem, a Son of Hell, commonly means a reprobate, which was the ſurname of Noureddeen Kahami; and the Muſſulmans alſo generally give to the reprobates the name of *Aſhab Al Nar, the Companions of Fire*. They have a kind of mythology, according to which, there are rivers and trees in Hell, as well as in Paradiſe. The tree which they call *Zacoum*, the fruits of which are heads of devils, is the moſt terrible of all.

Thabekh is the name of the angel who preſides over Hell for God. This word properly ſignifies a hangman.

The Koran ſays, that there are ſeveral gates, or doors, and that each of them has its particular torment; but ſome interpreters underſtand by theſe gates ſeven different ſtories, in which ſeven different kinds of ſinners will be puniſhed.

The firſt that is called *Gehennem* is deſtinated for the worſhippers of the true God, ſuch as the Muſſulmans, who for their crimes have deſerved to come there.

The ſecond called *Ladha*, is for the Chriſtians.

The third named *Hothama*, is for the Jews.

The fourth called *Sair*, is deſigned for the Sabians.

The fifth named *Sacar*, is for the Magii, or Ghebres.

The ſixth called *Gehim*, is for the Pagans and Idolaters, named *Muſhruan*, who admit the plurality of Gods.

The ſeventh, and loweſt, which is called *Haoviat*, is reſerved for the Hypocrites, who outwardly endeavour to ſhew that they have a religion, but have none in their hearts. This laſt ſtory is alſo called *Derk Asfal*, that is to ſay, *the Loweſt of All*.

Several authors have diſtributed theſe ſtories in a different manner.

GELAL ALLAH, *The Glory of God*. This not only means the eſſential glory of God, inſeparable from his nature; but alſo a ſenſible manifeſtation of the preſence of the divine majeſty, ſuch as it was on Mount Sinai.

GELALANI and GELALEIN. The two Gelaleddeens who have made a commentary on the Alcoran, the firſt was ſurnamed Al Mahalli, and the ſecond Al Soiouthi, or Aſiouthi.

GELALEDDEEN, ſurnamed *Sultan Al Arefin, the Head of the Spiritual*. He was born at the time when Genghiz Khan entered Khoraſan. The Turkiſh chronicle mentions him as a ſaint.

GELALI, name of ſeveral Perſian poets, who were ſurnamed Yezdi, Ferahani, Azeri, Roumi.

Gelali is an abridgment of *Gelaleddeen*, in the ſame manner as *Raſhidi* is of *Raſhideddeen*.

GEMIL and SHANBAH. This is the name of one of thoſe pairs of lovers, whoſe conſtancy and fidelity the Orientals praiſe in their hiſtories and poems. The moſt famous were Yuſef and Zeleikhah, Megenoun and Leilah, Khoſru and Shirin. Gemil and Shanbah, lived in the reign of Abdalmalek, Khalif of the race of the Ommiades.

GEN or TEHEN, as it is pronounced in Perſian, is the name of the fifth cycle, or *Giag*, of the *Cathaians*. The Oriental Turks call it *Loui*, and the Arabians, *Temſah*, that is to ſay, a crocodile.

GEN or GIN, is in Arabic the ſame as *Div* in Perſian, and *Deuta* in Hindoſtan, that is to ſay, a *Genius* or *Demon*.

Theſe *Genii*, according to the mythology of the Orientals, were created, and governed the world before Adam; and according to the Magii of Perſia, every day and every month of the year has one of theſe *Genii*, who preſides over it. They alſo aſſign a particular one to every ſtar, to the mines, to water, or rivers, to trees, &c.

The Mohammedans pretend, that the *Genii* inhabited the world many thouſand years before Adam, under the reigns of ſeveral princes, who all bore the name of Solomon; but falling at length into a general corruption, *Eblis* was ſent to drive them to a remote part of the Earth, there to be confined: That ſome of that generation ſtill remaining, they were, by Tahmûrath, one of the antient kings of Perſia, who waged war againſt them, forced to retreat to the famous mountains of Kaf.

GENG. The river Ganges.

GENGDEJ, a city in Turkeſtan, called alſo Beheſhtgeng.

GEREAHS. So the inhabitants of the iſland of Ceylon call certain planets, which they hold to be ſo many deities that over-rule their fortunes. They aſcribe ſuch a divine power to theſe *Gereahs*, that neither God nor Devil can prevent their favourites from being rich and happy. When they worſhip the *Gereahs*, they make as many images of potter's clay, as they imagine there are deities diſpoſed to do them miſchief. Theſe images are made in a variety of monſtrous forms, and painted with divers colours. An entertainment is made accompanied with the beating of drums. This ceremony is ſolemnized in the night, and the devotees dance till the breaking of the day. Then the images are flung into the high road, and the remains of the feaſt diſtributed among the populace.

GERGIS. *George*, and in particular *St. George the Martyr*, very well known in the Eaſt, and even by the Mohammedans, who put him amongſt the number of the prophets, and confound him with Elias: For they give him the name or ſurname of Khedherles and of Khizir Elia, which is that of the prophet Elias.

Gergis was the name of a famous Monk of Mount Libanon, in the Monaſtery of St. Simeon of Syria. He was an author.

Gergis Ben Bakhtiſova was a Chriſtian phyſician to the Khalif Almanſor.

Gergis Ben Amid was an author.

GERJANYD, a city in the fifth climate, formerly called Ourkej.

GERMIYAN, a province in Aſia Minor, correſponding with the ancient Caria, part of Lydia and Mæonia.

GETHAH and GETHA. The Eaſtern Getes or Seythians, who inhabit the country beyond Mount Imaus and the river Sihon, which the ancients called Jazartes.

GEZERI, ſurname of thoſe who were born at a city called Gezirat Ben Omar, ſituated on the Tigris, to the northward of Niniveh and Mouſſal, or Moſſul. One of the moſt illuſtrious amongſt the men of letters this city has produced, was Ebn Athir Al Sheibani Magdeddeen, who died A. H. 606, of whom we have ſeveral works.

GHAURNAN, a place near Herat.

GHAZALAH, a town dependent on Tus.

GHAZWAN, a famous mountain in Arabia.

GHEBR, a Perſian word, which particularly ſignifies a Zoroaſtrian, a worſhipper of fire, and a man who makes profeſſion of the ancient Perſian religion; for which reaſon they give him alſo the name of Parſi; but in general this word means an Idolater, and an Infidel, and who lives without law or diſcipline.

The Turks have formed of this word that of *Ghiaour*, which they apply, as well as that of *Kafer*, as a reproach to all thoſe who do not profeſs Muſſulmaniſm.

Theſe *Ghebrs* are the ſame as the *Magious*, from whence comes our word Magii; but we underſtand by this word only their philoſophers and doctors.

GHE-

GHEREH, a city in Andaluſia in the fourth climate.

GHEZNEH. The capital of Zabuliſtan.

GHIAU, in Perſian ſignifies an Ox.

Ghiauanbar, the Ambergreaſe Ox: The Perſians believe, that Ambergreaſe is nothing elſe, but the excrement of the Sea-Ox, agitated by the waves, and concocted by the heat of the ſun. Thus the Orientals name thoſe animals from whom perfume is taken.

GHIAUHER, in Perſian, as well as *Giauher* in Arabic, ſignifies all ſorts of precious ſtones or jewels, and is amongſt the jewellers the common name for jewels.

GHIAUSHID. Name of a ſerpent or dragon which infeſted the borders of Irak and Perſia, and was killed by Caikhoſru.

GIAAD BEN DARHAM, is the name of one of the principal doctors of the ſect of the Motazales, who lived in the time of Merwan, ſurnamed Hemar, laſt Khalif of the Ommiades.

GIABALI, ſurname of Abu Ali Mohammed, Ben Abdalvahab, who was the maſter of the celebrated Abul Haſſan Al Aſhari, the chief of the ſect of the Aſharians, and one of the four Imams of Muſſulmaniſm.

GIABARIANS, a ſect of divines among the Mohammedans, who take away all liberty of action from men, and teach that God neceſſarily creates and produces all human actions, whether good or bad. The Aſharians are a branch of this ſect; but do not carry their opinions to ſo great an exceſs. See Aſharioun.

GIABBAR. *A Giant*, the plural of which is *Giabbaroun*, *Giabbarin*, and *Giabberah*. Thus the Arabs call them; and the Hebrews give them the name of *Ghibbor* in the ſingular, and *Ghibborim* in the plural.

The Perſians call them *Div* and *Divan*, which name they give alſo to ſpirits and the devils, tho' they are called in the ancient Perſian language *Cai*, which is the pronomen of the kings of Perſia of the ſecond dynaſty, which from thence are called Caianian.

GIABER, is a common name of ſeveral Muſſulman doctors.

The moſt ancient of all was Abu Abdallah Giaber Ben Abdallah Al Anſari, who was one of the firſt companions and diſciples of Mohammed. He was born at Medina.

The ſecond is he whom we call Geber, and who paſſes for one of the moſt celebrated Arabian philoſophers. He bore the name of Abu Mouſſa Giaber Ben Haiian Al Sofi, and has written many works on the philoſopher's ſtone. He was a native of Harran in Meſopotamia, and by religion a Sabean.

There has been another Giaber ſurnamed Shemſeddeen, who was from Andalouſia, that is to ſay, an Arab of Spain, who was alſo ſurnamed Al Maleki. He was an author.

GIACOU and GIACO, name of a Tartar who was one of the firſt and moſt valiant captains of Tamerlane. This name is the diminutive of Jacob.

GIAFER AL BARMEKI, ſon of Yahia and grand-ſon of Khaled, ſucceeded his father as Vizier to the Khalif Harun Raſhid; his grand-father, having been Vizier to Abul Abbas Saffah, who was the firſt of all the Khalifs who had a Vizier: For the Khalifs of the Ommiades had none, and their ſecretary held this poſt.

This vizier who was a great favourite of Harun Raſhid, and to whom the Khalif gave Abbaſſah, his ſiſter, in marriage, under the condition to have no carnal connections with her, but he tranſgreſſed the command, for which the Khalif ordered his head to be ſtruck off. Giafer was only twenty-eight years old when he was executed, having been in the favor of Harun Raſhid for the ſpace of ſeventeen years.

GIAFER, ſurnamed *Sadik*, that is to ſay, *the Juſt*, was the eldeſt ſon of Mohammed Baker and of Omm Fervah, daughter of Mohammed, ſon of Abbuecere, firſt Khalif. He is reckoned the ſixth Imam, and

was

was very famous for his doctrine amongſt the Muſſulmans. He was born at Medina, A. H. 83, and died in the ſame city under the Khalifat of Abugiafer Almanſor, of the race of the Abbaſſides, A. H. 148, or A. D. 764, aged ſixty-five years.

GIAFARI, *Giafarian Gold.* A gold coin current in the reign of the Khalif Abugiafer Almanſor.

GIAGH and TCHAGH. Thus the Cathaians and Oriental Turks call a cycle of twelve years, each year of it bearing the name of an animal. The firſt bears the name of a mouſe, the ſecond of an ox, the third of a lynx or leopard, the fourth of a hare, the fifth of a crocodile, the ſixth of a ſerpent, the ſeventh of a horſe, the eighth of a wether, the ninth of a monkey, the tenth of a hen, the eleventh of a dog, and the twelfth of a hog.

They divide alſo the twenty-four hours of the day into twelve parts, which they alſo call *Giagh*, each containing two hours, and they give them the names of the ſame animals. They divide beſides each of theſe twelve *Giagh* into eight parts, which they call *Keh*; ſo that their day contains ninety-ſix *Keh*.

GIAGRAFIAH and GIARAFIAH. *Geography.* A word which the Arabians have corrupted from the Greek.

GIAHEDH. *The Big Eyed.* This was the ſurname or nickname of a famous Muſſulman doctor, whoſe name was Abu Othman Amoud, or Amrou Ben Mahboub, a native of Baſra. He was the head of the ſect of the Motazales, and an author. He died A. H. 255, under the Khalifat of Motaz the Abbaſſide.

GIAHANI or GIAHENI, ſurname of Mabad Ben Khaled, chief of the ſect of the Cadarians, which is a ſubdiviſion of that of the Motazales.

GIALAIR, name of a tribe of Moguls, who put to death queen Menoulon, with eight of her children.

GIALDANIOUN, in Arabic, and *Gialdanian* in Perſian, are the Chaldeans, who are alſo named *Caſhdanian* from the Hebrew word *Caſhdim*.

GAILINOUS. *Galen.* Mohammed Ben Caſſem ſays, that he was a Rhodian, was born ſixty years after the death of Jeſus Chriſt, 665 after that of Socrates, and that he died at the age of 87 years.

According to the ſame author he was the ſon of a great geometrician, and was an eminent phyſician, and his works which were near 400, have almoſt all been tranſlated into Syriac, Hebrew, and Arabic.

GIALOUT. *Goliath*, the Giant, who David defeated and killed.

They call the dynaſty of the kings of the Philiſtines, *Gialoutiah*, and ſay, that their king bore the name or title of *Gialout*, in the ſame manner as the king of Egypt did that of Pharoah.

GIAM, in Perſian, ſignifies a cup or glaſs to drink out of, and a looking glaſs. They give alſo this name to the celeſtial globe.

GIAMASB and GIAMAST, is the name of a Perſian philoſopher of the ſect of Zoroaſter, who was alſo an author.

Some pretend that Giameaſb, ſurnamed Al Hakim, that is to ſay, the ſage and philoſopher, was brother of Kiſhtaſp, fifth king of Perſia, of the dynaſty of the Piſhdadians.

GIAME or GIAMI. This word in Arabic means a temple, and alſo a book; and comes from *Giema*, which ſignifies to aſſemble.

GIAMI, ſurname of Abdalrahman Ben Ahmed, a famous Perſian poet, who was a native of a place called Giam, near the city of Herat in Khoraſan. He lived in the reign of the Sultan Huſſein Baicarra, of the race of Tamerlane, who reigned in Khoraſan.

GIAN and GIAN BEN GIAN. This is the name of a monarch of thoſe kind of creatures whom the Arabians call *Gian* or *Ginn*, the Perſians *Giannian*, and *Ginniah*, and the Turks *Ginneler* and *Ginler*.

The Tarikh Theberi ſays, that he was one of the monarchs of the *Peri* or *Fairies*, who governed

governed the world during the ſpace of two thouſand years; after which, *Eblis* (the chief of the infernal angels, or the devils,) was ſent by God to drive them away, and to confine them in the moſt remote parts of the world becauſe of their rebellion.

GIANABI. Soliman Ben Haſſan, ſurnamed Abuſaid Al Gianabi, was a famous *Khaarégite*, or rebel, who having picked up a number of vagabonds in the provinces of Yemamah and Baharain in Arabia, made himſelf maſter of the cities of Baſra and Cufa, A. H. 313.

Giannabi is alſo the ſurname of Abu Mohammed Moſthafa, Ben Seid Haſſan Al Hoſſeini, a celebrated hiſtorian, who died A. H. 991, or A. D. 1590.

GIANI. There have been three authors of this name. The firſt is Abu Abdallah Mohammed Ebn Malek Atthai, a native of Damaſcus. The ſecond is Baſſer Giani; and the third Manſor Ben Omar Al Adib, a native of Iſpahan, who died, A. H. 416.

GIAR ALLAH, ſurname of Mohammed Ben Omar Al Zamakhſhari, who died A. H. 538. This ſurname, which ſignifies, *the Neighbour of God*, was given to him, becauſe he paſſed the greateſt part of his life at Mecca, near the temple, which the Muſſulmans call *Beit Allah*, *the Houſe of God*. He was an author, and a native of the city of Zamakhſhar, in Khoraſan.

GIARRAZ AHMED BEN IBRAHIM AL THABIB AL AFRIKI, is often cited under the name of Ebn Giarraz. He was a phyſician and an author, and a native of Africa. He died A. H. 400.

GIASHNI and TCEHESHNIGHIR, in Perſian, is he who taſtes the victuals and drink at the tables of princes. The Turks make uſe of this word when they mean one of the firſt officers of the Sultan.

GIASAS. This word properly ſignifies in Arabic a plaſterer or maſon, and is the ſurname of a famous doctor of the Muſſulman law, whoſe proper name was Ahmed Ben Ali Razi. He was born A. H. 305, and died in the 370th of the ſame æra.

GIAUHAR. Name of a Greek ſlave, who being made free by Manſor, Khalif of the dynaſty of the Fathimites, in Africa, raiſed himſelf to be general of the army. He conquered Egypt for Moezledinillah, and built the city Al Caherah, which we vulgarly call Grand Cairo, A. H. 358, or A. D. 968.

GIAUHAR, ſurnamed Gedali, firſt chief of the Molathemians, or Marabouths, who after having inſtructed them, refuſed to be their ſovereign prince. This ſame man, for not having kept the laws he had preſcribed, was condemned to death by a judge whom he had appointed himſelf.

GIAUHARI, *A Jeweller*, is the ſurname of Abu Naſr Iſmael Ben Hamad, alſo ſurnamed Al Faribi al Turki, becauſe he was a native of Farab, or Otrat, in Turkeſtan. Although Giauhari was a Turk, yet he made ſuch progreſs in the Arabic language, which he had ſtudied in Meſopotamia and Egypt, that he was ſtyled *Imam Allogat*, that is to ſay *the Maſter of the Language*. He was the Author of a very large Arabic dictionary intitled *Sehah Allogat*, *the Purity of the Tongue*, and he is often called after this work *Saheb al Sehah*, *the Author of Sehah*.

There have been ſeveral more authors who have been ſurnamed Giauhari.

GIAVINI, ſurname of Abul Maali. Abdalmalek, a doctor, and very celebrated metaphyſician, who bore the title of *Imam al Haramein*, that is to ſay, *the Intendant of the two Temples of Mecca and Medina*. He lived in the reign of Melekſhah the Selgiucide, and profeſſed the doctrine of Shafei at Niſhapour, where the famous Gazali was his diſciple. He was an author.

Mohammed al Giavini Atha al Molk, Vizier of the Sultans of Mamlucs of Egypt, was an author.

GIAVERDI, ſurname of Fakhreddeen Ahmed, an author. He died A. H. 746.

GIAUZEHER, in the Perſian language ſignifies what the Arabian aſtronomers call *Acadtein*, or *the two Nodes*; and alſo *Ras u Dhenib*, or *the Head and the Tail*, which our aſtronomers call *Caput* and *Cauda Draconis*, the head and the tail of the Dragon, in the diſk of the moon, and the circle of the planet.

GAIZLAH. Ben Giazlah is the name under which is beſt known a celebrated phyſician, named Yahia Ben Iſſa, ſurnamed Al Cateb, the writer, and Thabib al Bagdadi, the phyſician of Bagdad. He was born a Chriſtian; but embraced Muſſulmaniſm, and died A. H. 493. He was an author.

GIBON. The name of a remarkable idol temple in Japan. It is ſurrounded with thirty or forty ſmaller temples, or chapels, all regularly diſpoſed. The courts of the temple are lined with ſhops, and there are places for people to exerciſe themſelves with ſhooting of arrows. The temple itſelf is a large narrow building. In the middle room, which is ſeparated from the reſt by a gallery, ſtands a large idol, ſurrounded with many ſmaller, and divers other ornaments: Among the reſt is a large japanned image of a young woman. The temple is from two to three fathoms long, and furniſhed with many other images of dæmons, and young heroes.

GIESHEN and GIESHN, and ſometimes Gieſhni, ſignifies in general, a feaſt amongſt the Perſians; but more particularly, that which is celebrated in every month of the Perſian calendar on the day which bears the name of the ſame month.

GIHON. The river Oxus.

GILAN, a province of Perſia, ſouth-weſt of the Caſpian Sea.

GIM, in the language of the Cathaians, is the name of the ninth part of a cycle compoſed of ten, which joining with another of twelve, goes up to ſixty, which is the number of ſo many days, as will happen ſix times in their year: So that *Gim-ſhin* is the ninth day of the ſixty, *Gim-vou* the nineteenth, *Gim-gin* the twenty-ninth, *Gim-jem* the thirty-ninth, *Gim-geh*, the fourty-ninth, *Gim-ſou*, the fifty ninth.

GIOHNI, ſurname of Maabed Ben Khaled, author of a ſect of Cadarians. Hegiage put him to death at Baſra.

GIORAIGE, name of a child who ſpoke before the time that a child is commonly poſſeſſed of the power of ſpeech.

The Muſſulmans mention in their books, three children, whom they ſay could ſpeak in their cradles. The firſt was Iſſa, or Jeſus Chriſt, according to the Koran: The ſecond was Gioraige, and the third was the child of a woman amongſt the Iſraelites.

GIORGIANI, a native of the country of Georgia.

Alſeid Alſherif Abu Haſſan, or Huſſein, Ali, was thus ſurnamed. He was one of the moſt celebrated Muſſulman doctors, was born A. H. 740, and died in the 816th year of the ſame æra, at Shiraz. He was an author.

There have been ſeveral other authors of this ſurname, as Alſhirif Al Huſſeini, a ſon of the firſt, who was a famous phyſician, and lived in the time of Atſiz, Sultan of the Khovarezmians.

Alſo Abulvafa, a mathematician, and Abubecr, Ben Abdalcaher, a grammarian.

And Mohammed Giorgiani, a valiant captain of the Sultan Khovarezm, and governor of the city of Herat, was killed in defending that place againſt Tulikhan, ſon of Genghizkhan.

GIORHAM, the father of one of the moſt ancient Arabian tribes.

GIOSLIN and GIOLSIN. Thus the Arabans call the Count of Joſſelin, whom they ſtile the braveſt man of France. It is he who is mentioned in the hiſtories of the wars of the Holy Land, and whom Noureddeen, Sultan of Aleppo, put in priſon A. D. 1149, where he died.

GIOU, or TCHIOU, is the ſecond day of the twelve which are particularly marked by the Khataians, and are taken either for lucky or unlucky days. There are four yellow,

low, or lucky, of the number of which is *Giou*; two white, which are very lucky; and two red-brown, which are unlucky.

The ſame word alſo ſignifies the ſecond *Giagh*, or cycle of years in their calendar.

Giou Shiou, is the fourteenth part of the twenty-fourth of their year, each of which has fifteen days, and ſerves them for a week.

GIOU AL BACAR. *The Hunger of an Ox.* Thus the Arabians call the ſickneſs, which the Greeks name *Baulimia*; the Latins gave it the name of the *canine* hunger.

The Oriental hiſtorians remark that Shah Shuja, Sultan of the Modhafferians, who was defeated by Tamerlane, was in ſuch a manner plagued by this malady, that he could not ſatisfy his hunger, neither on his journey, nor when he was at reſt.

GIOVANGAR. This word in the Mogul language ſignifies what is on the left, as that of *Berengar* does that of the right hand. By theſe two words are particularly underſtood the right and left of a country, and the right and left wing of an army.

GIOUBAN. Emir Giouban was general of the armies, and tutor of Abuſaid, ſon of Algiaptu. He was put to death by the Sultan, becauſe he refuſed him his daughter in marriage.

GIOURTASH, ſignifies the ſame as *Gioudobtaſh*, and *Senkideh*, which is a myſterious ſtone that the Oriental Turks believe was left them by their forefathers, and which they pretend can procure them rain whenever they are in want of it.

GIOUGHI and GIOGHI, an Indian *Dervis*, a kind of idolatrous monks whom the Arabians call *Fakir*. Theſe people go quite naked, and practice almoſt incredible auſterities.

GIOUZI. Abulfarage Ben Ali Ben Al Giouzi, father of Shemſeddeen Abulfarage Al Gouzi, who was maſter, or teacher, of Saadi, the famous Perſian author and poet, died A. H. 597.

GIRID. the Iſland of Crete or Candy.

GIUGH, a cycle of the Indians, which contains ſeveral *Lek*, each of them being of ſeveral thouſand years.

They call the firſt *Sate-giugh*, the ſecond *Trita-guigh*, the third *Duaper-guigh*, and the fourth *Cale-guigh*.

GIUMAAT (*Arab.*) *The Day of Aſſembly.* So the Mohammedans call the *Friday* in each week, which they peculiarly dedicate to the worſhip of God. The Pagan Arabs revered it, having a tradition, that the works of the creation were finiſhed on this day. The Muſſulmans aſcribe a great many prerogatives and excellencies to this day, and there are a great many ceremonies peculiarly obſerved on it. They believe the laſt day of judgment will be on this day.

GIUMAZEH, a ſort of camel having two bunches on the back; it is commonly called a dromedary.

GIUNEK and GIUNEK VEN, is the ſecond cycle of ſixty years of the Cathaians, who of three compoſe one of 180 years. The firſt of theſe three cycles is called *Shanek-ven*, the ſecond *Guinek-ven*, and the third *Kha-ven*.

GIUNLU, the fourteenth part of twenty-four, which compoſe the year of the Cathaians and Oriental Turks.

GOKOULASTEMI. A feſtival of the Indian Bramins, celebrated in honour of the nativity of their God *Viſtnou*, by the name of *Kriſtna*.

They relate, that, in the third age of the world, *Kampſa*, having given his ſiſter in marriage, was informed by a ſpirit, that the eighth child ſhe ſhould be delivered of, ſhould prove his diſtruction; to prevent which he contrived to murder his ſiſter's children as faſt as they were born. He had deſtroyed ſeven; but the eighth, who was born with four hands, and was named *Kriſtna* miraculouſly eſcaped his hands, and fulfilled the truth of the prediction.

The Bramins, in commemoration of *Kriſtna's* birth, dreſs themſelves in their fineſt cloaths, treat one another, and ſend preſents

of cream and cocoa-nuts. On this day likewiſe, the ſtreets of all the towns are adorned with green boughs.

GONNES. Prieſts of the Iſland of Ceylon. They wear yellow gowns, girt round the waiſt, with a thread ſaſh, and go bareheaded. The iſlanders ſhew a profound reſpect for theſe prieſts, and proſtrate themſelves before them, in the ſame manner as before their idols. Wherever they appear, a mat is ſpread for them, covered with white linen, which is an honour ſhewn to no perſon elſe, but the king himſelf. They are not allowed to marry, nor ſo much as to touch a woman. They are forbidden to drink wine; and they eat but once a day. They may quit their order and become lay-men again; which is done by flinging their gown into the river, and waſhing themſelves all over.

When any one entertains ſerious thoughts concerning the ſalvation of his ſoul, he ſends for one of theſe prieſts, who viſits him with great pomp, attended by four ſervants, holding a canopy over his head. The convert makes an elegant entertainment for his ſpiritual gueſt, and makes him as large preſents as his circumſtances will admit of. The *Gonne* ſtays a day or two at the convert's houſe, and during that time, ſings ſeveral ſpiritual hymns, extracted from a book of devotion.

GOLAM ZOHAL. *The child of Saturn*, is the name of a famous aſtronomer who lived in the time of Adhadeddoulat, Sultan of the dynaſty of the Buides.

GORABA. The plural of *Gorib*, which ſignifies in Arabic, any thing that is ſtrange, rare, or unuſual. *Leſſan Al Goraba, the language of ſtrangers.* This is a different language from the Arabic, and is but very ſeldom made uſe of.

GUALIAR, a ſtrong caſtle, twenty-eight coſs from Agra.

GUJURAT, a province of India, commonly called Guzerat.

GUNDEH and GUNDAH, name of a ſea monſter, which is only to be ſeen in the ſeas of Yemen and Herkend.

GUREH and TCHESHM GUREH, the ancient name of the Turcomans, at the time when they, along with Silgiucides, went into Perſia.

GURGE and KURGE. The Georgians; *Gurgiſtan*, Georgia.

The Georgians who inhabit the country near Mount Caucaſus, to the weſtward of the Caſpian Sea, have always been Chriſtians, tho' ſurrounded on all ſides by Muſſulmans.

In the time of the Samanides, Abu Naſſer, king of Georgia, who had been ſubdued by the Sultan Nouh, ſon of Manſor, gave his dominions into the hands of Shah Shar, his ſon, who was defeated by Altun Taſh, general of the armies of Mohammed, ſon of Sebucteghin, Sultan of the Gaznevides, and put in priſon, where he died; and thus ends the dynaſty of the Shars according to Khondemir, who further mentions, that the name of Shar was the title of all the ancient kings of Georgia.

GURJISTAN, GEORGIA, a province ſituated between the Euxine and Caſpian Seas.

H

HABAB, ſurname of Abuſaid, chief and prophet of the Carmathes.

HABASH and HABASHI, (for Abaſh, ſon of Cuſh) ſignifies an Abyſſinian or Ethiopian; the plural of which is Hobouſh and Hobſhan; the Ethiopians, whom the Perſians call *Siah Hindou, the black Indians or Hindoos.*

The Arabian grammarians ſay, that the word Habaſh, which alſo ſignifies Ethiopia, comes from Hobouſhah, whoſe plural is Ohobouſh and Ahabiſh, which ſignifies a people mixed of different nations, who take their origin from different countries, but live in union together,

together; and that this is the true etymology of Habaſh, a name which comprehends the Abyſſinians, Nubians, and Fonges.

The Arabians call alſo the Ethiopians, Couſhim, from Cuſh, the father of Habaſh.

HABIB BEN AOUS, is the ſame as Abu Temam, who paſſes for the chief of the Arabian poets.

HADHER NADHER (*Arab.*) The immenſity of God. In the Koran it is ſaid, *God knows every thing you do.* The author of Methnevi ſays on this text: He who believes that God ſees him every moment of his life, ought to weigh all his words with attention, and regulate his actions with exactneſs. A Perſian author, explaining this truth, thus elegantly expreſſes himſelf: "he who believes, that God is every where preſent, ought to know, no gate or wall can intercept his view, and that a thouſand and a thouſand veils are not ſufficient to hide any one from his eyes."

It was from the conſideration of Gods omnipreſence, that a Dervis continued to weep, and would not be comforted: For being told that God had pardoned him his ſins, he replied, "I am ſatisfied that it is ſo; but how can I ſupport the ſhame of appearing before him in the ſtate of a ſinner?"

The more ſenſible Mohammedans ſay, that ſince God is every where preſent, it is of little importance to make choice of one place rather than another, to adore him in. And this was the reaſon, which Mohammed aſſigned of his inconſtancy, when he ſubſtituted the temple of Mecca, inſtead of that of Jeruſalem, to be the *Kebla*, or local object of worſhip to the Muſſulmans.

The Schiites, or followers of Ali, draw from this attribute of God a conſequence in favour of their opinion: For ſay they, if God is omnipreſent, he manifeſts himſelf, or is ſeen, in individual particulars; whence they raſhly conclude, that if Ali be not God, he approaches very near to him.

HADHRAMOUT, a city in Yemen.

HADI. This word which ſignifies director and conductor, is the title or ſurname of many great perſonages.

HADI AL NOGIOUM. *The Leader of the Stars.* Name of the ſtar called by the Arabs, alſo *Al Debaran*, and by our aſtronomers *the Eye of the Bull.*

HADITH (*Arab.*) Traditions of the things which the falſe prophet Mohammed ſaid, and which were communicated by word of mouth from one perſon to another.

There are ſix principal authors of theſe traditions, among whom are Aiſhah, the wife of Mohammed; Abu Horairah, his particular friend; and Ebn Abbas, his couſin german. Theſe traditions are to be learned by heart, nevertheleſs he, who has not a happy memory, is allowed to tranſcribe them. The collection of theſe traditions, made by Khuarezmi, amounts in number to 5266.

HAFEDH or HAFEZ, whoſe proper name was Mohammed Shemſeddeen, a famous Perſian poet, was born at Shiraz in the reign of the Modhafferians, and was living in the time Tamerlane defeated Shah Manſor Sultan of that dynaſty. He died A. H. 797, at Shiraz.

There have been two other Perſian Poets of the ſame name, one of them ſurnamed Halvai, that is to ſay, the confectioner, lived in the reign of the Sultan Shahrokh, ſon of Tamerlane, and the other was ſurnamed Agen Roumi.

HAFEDHAH. An idol, or falſe god, of the Adites, that is, of the people of a tribe of Arabians, who inhabited the country of Hadhramout, in Yemen, or *Arabia Felix*, and who were extirpated in the time of the prophet Houd.

This idol was principally invoked for obtaining a proſperous voyage or journey.

HAFESSAH, daughter of Omar the Khalif, and wife of Mohammed, in whoſe hands Abubecre, the ſucceſſor of Mohammed, depoſited the original of the Koran.

HAFI. This word ſignifies in Arabic, a man that goes bare-foot.

Zeineddeen Mohammed, an author, who led a very auſtere life, and who always walked bare-foot, was thus ſurnamed.

HAFS, Abu Hafs al Bokhari, was Mufti of the city of Bokhara, and a very rigid Muſſulman doctor. This Abu Hafs was ſurnamed Al Kebir, that is to ſay, the Great or Old, to diſtinguiſh him from his ſon Ben Abi Hafs, who was ſurnamed Al Saghir, or the Little, or Young, and who was alſo a Muſſulman doctor; but not ſo famous as his father.

HAFTAH, ſignifies in Turkiſh, a week. This word comes from the Perſian *Heft*, which ſignifies *ſeven*; however Ulug Beg remarks, in his book intitled Tewarikh, or the Epochas, that the Perſians have no weeks, and that they give a particular name to every day of the month.

This is to be underſtood of the ancient Perſians, for ſince they have embraced Mohammediſm, they reckon the days of the week in the ſame manner as the Arabs.

They call Saturday, *Shambah* or *Shembeh*, from the Hebrew word *Shabar*.

Sunday, *Yek Shembeh*; Monday, *Dou Shembeh*; Tueſday, *Sih Shembeh*; Wedneſday, *Char Shembeh*; Thurſday, *Penge Shembeh*; Friday, *Adhineh*, that is to ſay, *the Feaſt*, becauſe it is the Sunday of the Muſſulmans.

The Turks name the days of the week in a different manner. They call Sunday, *Bazarguni, the Market Day*; Monday, *Baſarerteſſi, the next Day of the Market*; Tueſday, *Saligun*, that is to ſay, *a vacant and free Day*; Wedneſday and Thurſday have the ſame names as in Perſian; Friday, *Giuma guni, the Day of the Aſſembly*; Saturday, *Sebt-guni, the Sabbath Day*; and *Guimaerteſſi*, that is to ſay, *the next Day after the Aſſembly*.

The Arabians count the days of the week in the manner of the Hebrews, by firſt, ſecond, third, &c. beginning with Sunday, Friday excepted, which is called *Yaoum al Giuma*, or *Giumaat ou Giame*, that is to ſay *the day of the religious Aſſembly*; and they name their Saturday *Yaoum al Sabt, the Sabbath, or day of Repoſe*, and the week *Uſbou*.

HAGGE. *The pilgrimage of Mecca. Haggi, a pilgrim.*

HAGEB and HAGGIAB, a door-keeper. The maſter of the curtain hung before the doors of the apartments of the eaſtern princes, is he whom we might call the Great Chamberlain, which was a very high poſt under the Khalifs of Bagdad and Egypt; and therefore thoſe that interpret this word by that of a door-keeper, do not give us a true idea of this dignity.

Ebn Hageb, the ſon of the chamberlain, was the ſurname of Abu Amrou Othman Ben Omar, ſurnamed alſo Takhtazani, an Arabian author.

HAGI CAOVAM. Name of a Perſian, famous for his generoſity and liberality.

HAGIAR AL ASSOVAD, means a black ſtone in general; but in particular the black ſtone in the temple of Mecca.

HAJER, a city in Arabia Petrea.

HAIATHELAH, a people whom the ancients called Indoſcythae. It is believed that theſe people inhabited Toubut, Tobut, or Thibet, a country which extends itſelf towards the northward, between India and China.

HAICTITES, a ſect of Mohammedans, who profeſs to believe in Jeſus Chriſt, as well as Mohammed. They look upon the former as the Meſſiah, and affirm the he was eternal, and that he aſſumed a real body of fleſh. They believe, he will come again, to judge the world; and they quote, in proof of it, theſe words of the Koran: *O Mohammed; thou ſhalt ſee thy Lord, who will come in the clouds.* They pretend, he will come in the ſame body he had on earth, and will deſtroy Antichriſt, and reign forty years; and then the world ſhall be at an end. Theſe Chriſtian Mohammedans dare not openly avow this doctrine; but they make no ſcruple to acknowledge it privately.

HAIDAR, is one of the appellations of the lion in Arabic, and a ſurname of Ali, who

who is alſo called *Aſſad Allah, the Lion of God.*

HAIRETITES. A ſect of Mohammedans, who, like the antient Pyrrhonians, doubt of every thing. They hold, that truth cannot be diſcerned from falſehood, and that demonſtrations prove nothing. In all controverted points, their anſwer is, *God only knows; to us it is unknown.* They drink opiates, by which they increaſe their mutual dulneſs and ſtupidity. Some Muftis have been of this ſect.

HAITHEM BEN GEMIL, name of Abuſahal Al Bagdadi, who paſſed for one of the beſt traditioniſts of Muſſulmaniſm. He died, A. H. 104.

HAKEM BEN HASHEM, name of a famous impoſtor, whoſe followers are called in Perſian *Sifid Giameghian*; that is to ſay, clothed in white, who appeared in the reign of Mahadi, third Khalif of the Abbaſſides.

HAKIM. This word, which ſignifies a ſage, a philoſopher, and a phyſician, is given as a title by the Arabians to Locman, and to Pythagoras by the Greeks.

They give alſo to Naſis Ben Aovadh the title of *Hakim Al Kermani*, the ſage (or rather the phyſician) of the country of Kerman. He was an author.

HAKK (*Arab.*) One of the names of God, among the Muſſulmans. The word ſignifies Truth, Juſtice, or Right. In the Koran it is ſaid, *God maintains truth and right by his word, in deſpite of the wicked.* The author of the *Methnevi* paraphraſes this paſſage in elegant Perſian verſes to the following effect.

God never abandons his friends entirely to the envy and malice of their enemies; for truth at laſt will force its way.

The moon ſhines, and the dog barks; but the barking of the dog does no hurt to the light of the moon.

Men throw filth and ordure into a river; but they ſwim on the ſurface, and neither ſtop its current, nor trouble its ſtream.

The prophet divides the moon in two, in the middle of the night, and laughs at all the impoſtures of Abouleheb, who decries his miracles.

The Meſſiah, on one ſide, raiſes Lazarus from the dead, and on the other, you ſee the Jews full of envy and deſpite, biting their fingers, and tearing their beards.

HALIK, a place in Mekran.

HALAGE. This word, which properly ſignifies the perſon that prepares cotton before it is manufactured, was the ſurname of Abu Moghith Houſſein Ben Manſor, a famous Muſſulman Doctor.

HALAL, ſignifies properly in Arabic every thing the Mohammedan law permits either to do or to eat; and Haram means the contrary, or what is forbidden.

HALY, a city of Yemen.

HAMADAN, name of a city and territory in Perſia.

HAMID ABDALHAMID YAHIA, name of a celebrated writer who reformed the Arabian characters in the reign of the Khalifs of the Ommiades. He died, A. H. 132.

HAMZAH, ſon of Abdalmothleb, and grandſon of Haſhem. Mohammed his nephew gave him the title of *Aſſad Allah*, or the Lion of God, becauſe of his courage and valour, and put into his hands the firſt ſtandard he ordered to be made, which was called *Raiat al eſlam*, the Standard of the Faith. This happened in the firſt year of the Hegira.

Hamzah, who was alſo called Abu Omar, was killed in the battle of Bedr, which Mohammed fought with the Coraiſhites in the ſecond year of the Hegira.

HANBALITES. A ſect of Mohammedans, ſo called from their founder Ebn Hanbal. This ſect made a great noiſe in Bagdat, under the Khalif Moctader, in the year of the Hegira 317. Merouzi, chief of the ſect, had aſſerted, that God had placed Mohammed on his throne; which aſſertion he founded

founded upon this paſſage of the Koran: *Thy Lord ſhall ſoon give thee a conſiderable place or ſtation.*

All the other ſects of the Muſſulmans regard the explication of the Hanbalites as a ſhocking impiety. They maintain, that this *conſiderable place*, or *ſtation*, was the poſt and quality of mediator, which they affirm to belong to their falſe prophet. This diſpute paſſed from the ſchools to the public aſſemblies: At length they came from words to blows, which coſt the lives of ſeveral thouſands of perſons In the 323d year of the Hegira, the Hanbalites became ſo inſolent, that they marched in arms into the city of Bagdad, and plundered the ſhops, on pretence that wine was drank in them. The Khalif Radhi publiſhed a declaration againſt them, in which he accuſed them of aſcribing to God a body, and conſequently of making him a material being; and at the ſame time threatened them with the utmoſt rigours, if they continued to diſturb the repoſe of the Muſſulmans.

HANDASSAH. *Geometry.* This Arabian word has been formed of the Perſian *Andaz*, which ſignifies *Meaſure.*

Abu Ali, ſurnamed Al Mohandes, the geometrician, who excelled in that ſcience, lived A. H. 530, in the reign of the Khalifs Hafedh Bedinillah in Egypt, and Raſhid, the ſon of Moſtarſhed at Bagdad. It is to be obſerved that the Orientals almoſt always give to geometry the name of *Aclides* or *Euclid*, becauſe this author gave the firſt principles of that ſcience.

HANI, ſurname of Mohammed Ben Ali, who died A. H. 733. He was a poet.

HANIFITES. A religious ſect of the Mohammedans ſo called from their founder Abu Hanifah. It is eſteemed one of the four orthodox ſects, the other three being the *Hanbalites*, *Shafeites*, and *Malekites*. The difference between them conſiſts only in a few different ceremonies.

The *Hanifites* are chiefly found in Turkey and Uſbec Tartary.

HARACTOUS. *Heraclitus*, the philoſopher.

HARAH, a City in Khoraſan.

HARAM, any thing forbidden by the Muſſulman law. This word means alſo a ſacred place, where the entrance is not allowed to all ſorts of people.

They call too *Haram* the apartments where the people of the eaſt keep their women, and the ſanctuary of the temple of Mecca, according to the falſe perſuaſion of the Mohammedans. The temple or the ſepulchre of Mohammed bears the ſame name.

HARB, ſignifies war in general: For the war upon the infidels is called *Gehad*. *Divan al Harb, the Council of War.*

HARBADS. The inferior prieſt of the *Gaures*, a ſect in Perſia, deſcended from the antient Magians, or worſhippers of fire. They are obliged to have very long beards: Their caps are made in a conic form, falling down on their ſhoulders, and quite covering their ears. They wear a ſurcingle, or girdle, which has four taſſels, to remind them of four eſtabliſhed maxims. The firſt is, that there is but one God: The ſecond, that they are to believe all the articles of the Magian Faith: The third that Zoroaſter was God's true and genuine apoſtle: The fourth, that they muſt reſolve, by the grace of God, never to be weary of well-doing. Theſe girdles, they pretend, are of divine inſtitution, and they ſell them to the laity, who ſet ſo great value upon them, that, if a Gaur happens to loſe one of theſe precious girdles, he muſt neither eat, drink, ſleep, nor ſtir a foot, till he has purchaſed a new one of ſome Harbad. See Gaurs.

HARRAN, a city in Meſopotamia.

HASSAN AL ASKERI, eleventh Imam, eldeſt ſon of Ali Aſkeri, who had been the tenth, was born at Medina, A. H. 232, and died in the city of Aſker, A. H. 260, or A. D. 873, being only twenty-eight years of age.

HASSAN

HASSAN AL BAKHTERI, name of a celebrated doctor of the Muſſulman law.

There has been alſo a famous Arabian poet of the name of Ben Bakhteri.

HASSAN AL BASRI, is the ſame as Abuſaid Ben Yeſſar, the ſon of a freed ſlave, named Moula Zeid Ben Tabeth; he was a very celebrated Muſſulman doctor, and died A. H. 110.

HASSAN, ſon of Sohail, was Governor of Chaldea, under the Khalif Al Mamon, who married Towran Dokht, his daughter. Some attribute to this Haſſan the tranſlation of the Perſian book, entitled *Giavidan Khird*, into Arabic.

HASHEM, name of one of the moſt ancient Arabian tribes.

It is alſo the name of the ſon of Abdalmenaf, who was the father of Abdalmothelb, father of Abdallah, and grand-father of Mohammed.

HASIR, a city in Syria.

HATEM. Abu Adi Hatem, Ben Abdallah, Ben Saad Al Thai, commonly called Hatem Thai, was a famous man amongſt the Arabians for his liberality.

HATEM, ſurnamed Al Aſſam, that is to ſay, the Deaf, was a great Muſſulman doctor.

HAVAH. Eve, the wife of Adam, whom the Hebrews name Khavah.

HAVARIOUN (*Arab.*) A name which the Arabians give to the Apoſtles of Jeſus Chriſt. The word properly ſignifies Fullers. Some Muſſulman authors pretend this name was borrowed from the profeſſion of the apoſtles; but the moſt intelligent writers among them ſay, they were ſo called, becauſe the ancient Chriſtians repreſented them, in pictures, cloathed in white, and becauſe they have a tradition, that they appeared to the faithful in that form.

The Apoſtles St. Peter and St. John are beſt known to the Mohammedans. They make but little mention of the reſt, excepting St. Matthew, whom they reckon among the Evangeliſts. See Engil.

HAZARASF, A place in Khovarezm.

HAZCANI, or HARCANI ABUL-HASSAN, name of a celebrated Muſſulman doctor, who was a chief of a ſociety of Soſis.

HAZEM. Abulhazem Salmah Ben Dinar, ſurnamed Al Aarage, or the limping man, was a Muſſulman doctor, and one of thoſe that had been a diſciple of the Sahabah, or contemporaries of Mohammed. He died A. H. 133.

Abul Hazem Abdalhamid was an author, as well as Hazem Al Anſari, a native of Spain.

HEBAT ALLAH, *the gift of God*, was the name of three famous phyſicians, all three of different religions, who lived in the year of the Hegira 550, in the reign of the Khalif Moctafi.

HEBSHEH, Ethiopia.

HEDAD, *Mourning*. The mourning of the people of the Eaſt, whether they may be Chriſtians, Jews, or Mohammedans, is almoſt the ſame as that of the ancients: For they are not contented with changing their clothes and to tear them; but they beſides pull out their hair, beat their cheeks, and make a moſt dreadful howling.

HEGIAGE BEN YOUSEF AL THAKEFI, one of the moſt valiant Arabian Captains, who was made Governor of Arabia, and Arabian Irac, by Abdalmalek, fifth Khalif of the Ommiades, after he had defeated Abdallah Ben Zobair, who had taken the title of Khalif. He died A. H. 95, at the age of fifty-four years.

HEGIRA, a city where dwelt the tribe of Simud. It is ſituated between Medina and Damaſcus.

HEGIRAH, (*Arab.*) *The Flight of Mohammed*; or the time when that falſe prophet retired from Mecca, with his new proſelytes, to avoid the perſecution of the Coraiſhites, who where then moſt powerful in the city, and could not endure that Mohammed ſhould aboliſh idolatry, and eſtabliſh his new religion. This flight happened in the fourteenth year after

after Mohammed had ſet up for a prophet. He retired to Medina, which he made his place of reſidence.

The Mohammedans have many fabulous traditions concerning this flight of their falſe prophet from Mecca to Medina. Having taken a reſolution, ſay they, to leave the city, he went out one night, being the firſt of the moon, accompanied only by Abubecre, his father-in-law, and paſſed the night in a grotto, diſtant about an hour's journey from Mecca. As ſoon as his retreat was known in the city, the Coraiſhites, his declared enemies, went in purſuit of him, and arrived at the entrance of the grotto early the next morning; but the ſame night a large tree had miraculouſly grown up at the mouth of the cave in which the prophet was concealed, and what opening was left was covered over with a large ſpider's web. This being a plain indication that no one was in that cave, the Coraiſhites went away, and Mohammed eſcaped the purſuit of his enemies. They add, that when Abubecre ſaw the Coraiſhites approach, he was ſeized with great fear, and ſaid to Mohammed, If theſe men hold down their head never ſo little, they will infallibly ſee us; but Mohammed boldly replied, You think we are but two in the cave, you are miſtaken, there is a third, and it is God, who is with us, and will protect us.

Mohammed, before he quitted Mecca, having given permiſſion to his diſciples to leave the city, they accordingly went away in great numbers. The Coraiſhites ſurprized at this deſertion of the people, held a council, at which, they ſay, the Devil was preſent, under the figure of an able and experienced old man.

One of the aſſembly having propoſed to ſecure the perſon of Mohammed, and impriſon him for life, the Devil rejected this advice, alleging, that as he had a great many concealed friends in the city, they would certainly find the means of ſetting him at liberty. Another propoſed to baniſh him, and let him go where he pleaſed; but the Devil was not of this opinion neither: For, ſaid he, wherever he goes, he will ſeduce a great number of people, and perhaps be in a condition to make war againſt us. Then Abugehel, one of Mohammed's greateſt enemies, was for erecting a high court of juſtice, and for trying and condemning him to death. This propoſition was approved of; but the angel Gabriel apprized Mohammed of all that had paſſed, who immediately made his eſcape out of the city, as has been related.

This flight of Mohammed from Mecca to Medina is the famous *Muſſulman Æra*, or period from which the Arabians begin their computations. It is called ſimply the *Hegira*, or *Flight*; and it began on the 16th of July, in the year of the Julian Period, 5335, of Chriſt 622, on the 15th of the Sun's cycle, the 15th of the Moon, and the 10th of the Indiction. This was in the reign of the emperor Heraclius.

HEJIR, *A Town, a Village.* The name of the capital of Behrein in Arabia.

HELANI and HAILANI and HAILANAH HELENA, the mother of Conſtantine.

HELEB, Aleppo in Syria.

HELL. A Perſian author, ſpeaking of Hell, tells us of ſome unhappy ſouls, who are plunged up to the neck in black and chilly waters; of others who are doomed to dwell in dark dungeons full of ſmoke, amongſt dangerous and loathſome reptiles. He ſpeaks of devils, who are for ever venting their ſpleen againſt the damned. Here hangs the ſoul by the feet, which is doomed to be baſtinadoed. There ſtands another, ſentenced to be for ever periſhing with hunger and thirſt. In another place hangs a woman, who, in her life-time, was a notorious ſcold, with her tongue lolling out of the nape of her neck.

The Muſſulmans believe the eternity of rewards and puniſhments in another life. Nevertheleſs there is a paſſage in the Koran, by which Mohammed may ſeem to have been of the opinion of Origen, in relation to the tor-

torments of the damned. It is this: *As for the damned, they ſhall be in fire, where they ſhall cry and groan, as long as the Heavens and the Earth endure, unleſs God ordain it otherwiſe.* Moſt of the interpreters underſtand the expreſſion, *as long as the Heavens and the Earth endure*, to denote, after the Arabian manner of ſpeaking, an infinite duration. The cries and groans of the damned are expreſſed by two words, which ſignify the braying of an aſs.

The Muſſulman Arabs call Hell *Gehennem*, a word manifeſtly borrowed from the *Gehenna* of the Jews and Chriſtians. They have a kind of mythology, according to which there are rivers and trees in hell, as well as in Paradiſe. The tree which they call *Zacoum*, whoſe fruit is the heads of devils, is the moſt terrible of all. An angel, whom they call *Thabekh*, i. e. the *Executioner*, preſides as God's delegate, in Hell. In the Koran it is ſaid, that Hell has ſeven gates; the firſt for Muſſulmans, the ſecond for Chriſtians, the third for the Jews, the fourth for the Sabians, the fifth for the Magians, the ſixth for the Pagans, and the ſeventh for the Hypocrites, of all religions. In the chapter *Aaraf*, the damned are ſaid to beg of the bleſſed, that they would ſprinkle them with that water, which they have in abundance to quench their thirſt; a circumſtance plainly borrowed from the parable of the rich man and Lazarus, in the Goſpel. The greateſt of all the miſeries of the damned, ſay the Mohammedans, is their ſeparation from God, by which they are deprived of the beatific viſion.

HELLAH. A city of the Babylonian or Arabian Irak, which is Chaldea, ſituated upont he Tigris, between Bagdad and Cufah.

HEMAM TABRIZI, a celebrated Perſian poet, a native of Tauris, and a contemporary of Sadi. He died A. H. 713, in the reign of Aljiaptu. alſo called Mohammed Ben Argoun, emperor of the Moguls.

HEMAM KEMALEDDEEN MOHAMMED BEN ABDALVAHEB, ſtiled by Arabſhah, "One of the moſt illuſtrious "Doctors of the Number of the Sadat," that is to ſay, of the race of Ali. He lived in the time of Tamerlane, and died A. H. 861.

HEMIAR, one of the children of Saba, ſon of Cahtan or Joctan, who was the chief of the greateſt and moſt noble of the Arabian tribes of Yemen. He gave his name to the Hemiarites, which were they who were called Homeritae, of whom Ptolemy makes mention.

HEMIGHER, ſurname of a celebrated Perſian poet, ſtiled Majdeddeen.

HEMRAH, a city in the third climate, which was the capital of Ahmed Tolun.

HEMS. *Emeſſa*. A city of Syria, in Long. 70 45, and lat. 34 00 N.

HEMTEN, in Perſian, ſignifies an inſeparable companion. This is the ſurname which Kaicaous, king of Perſia of the ſecond dynaſty, gave to Ruſtam, after this great hero had delivered him out of the hands of Dhoulzagar, king of Arabia Felix, who had made a great irruption into Perſia.

HENDECAN, a city of the province of Fars, in which there is a well that exhales peſtilential vapours.

HENDOVAN. A quarter of the city of Balk the capital of Khoraſan, of which was native a celebrated Muſſulman doctor, ſurnamed Hendovani.

HERA and HERAI. A city of Perſian Irak, *Aria* or *Rai*.

HERAT, one of the capital cities of Khoraſan.

HERDUM. The river Jordan.

HEREMEIN. Mecca and Medina.

HERI. The city of Herat, Aria or Rai.

HERKEND, the name of a part of the Indian Sea, which bears alſo the name of the Sea of Oman.

HERMES, *Mercury*. The Arabians and other Orientals have had this name from the Greek; they however do not give it to the planet, the Arabian name of which is *Ethared*.

HERSENG and HERFAH, are the names of a famous city in Ruſſia.

HERZEK. The Turks call thus Boſſinia, which they divide into a kingdom and a dutchy.

HESSAR SHADMAN, a city in the fourth climate, capital of Khuiſtan Hiſſar.

HEZIR, a city in the fourth climate, between Negut and Sanjar.

HIND, *India.*

HINDOSTAN. The Emperor Akber divided Hindoſtan into twelve ſoobahs, viz. Allahabad, Agra, Oude, Ajimeer, Ahmedabad, Bahar, Bengal, Dehly, Kabul, Lahore, Multan and Malwa.

HIRAH. One of the ſeven cities of Madian, ten farſangs from Cufah. Hirah, is alſo a quarter in Niſhapoor.

HIT, the name of a city of the province, which in Arabic is called *Irak*, which is the *Arabian Irak* or *Chaldea.*

HOBAL, an idol of the ancient Arabs.

EBN HOBAL, was a celebrated phyſician and author; he died, A. H. 610.

HOGGIAT AL ESLAM, which ſignifies the proof and deciſion of Muſſulmaniſm, that is to ſay, *the moſt deciſive Muſſulman doctor.* This was the title of Mohammed Al Gazali, a celebrated doctor of the Muſſulman law.

HOJER, a city of Yamamah.

HOLVAN or HULVAN, a city of the Babylonian Irak, or Aſſyria, beyond Chaldea, ſituated in 34. 00. N. Latitude.

HONAIN, ABUZIED ABDABRAHMAN HONAIN BEN ISHAK BEN HONAIN, was a celebrated Chriſtian phyſician, and has tranſlated many books out of the Greek into Syriac and Arabic.

HOOGHLY, a conſiderable town in Bengal, ſituated on the weſt ſide of the Ganges about twenty miles north of Fort William.

HORMOUZ, a place in Kerman.

HORMUZ. The Iſle of Ormus in the Perſian Gulph.

HOSSOUN AL GEBAL AL RAOVASSI, the name of a very ſtrong place in the country or kingdom of Lar, which is near the Perſian Gulph.

HOUAMES. So they call a ſect of wandering Mohammedans, in Arabia, who dwell in tents, after the manner of the Arabians. They have a particular law, by which they are commanded to perform their ceremonies and prayers under a pavilion, without any light, after which they lie with the firſt woman they can meet. There are ſome of them at Alexandria; but they conceal themſelves, becauſe they are burnt alive if diſcovered. *Houame*, in Arabic, ſignifies a *wicked, laſcivious, or abominable perſon.*

HOUD. Thus the Arabians call the patriarch Heber. He was the ſon of Salah, ſon of Arphaxad, ſon of Shem, ſon of Noah.

HOUS or HUS, is the ſame as Aous and Aus, which is probably the Hus of the Holy Scripture, where the holy man Job was born.

HOUSSAIN, ſecond ſon of Ali, and brother of Haſſan, who having refuſed to acknowledge Yezid, ſon of Moavie, for the lawful Khalif, was obliged to leave Medina, and to fly to Mecca.

He was killed by Obeidallah, one of Yezid's Captains, in the 61ſt year of the Hegira.

Huſſain, whom the Perſians ſay was the third Imam of the Muſſulman law, was born at Medina in the 4th year of the Hegira, and they ſurname him *Shehadet*, that is to ſay, the *Martyr.*

The day on which Houſſain was killed, which was the 10th day of the month Moharram, is ſtill a great day amongſt the Perſians, and they call it the day of Huſſain, Imam Houſſain, and Rouz Hus.

HUSEM, a place in Gilan.

HYDERABAD, in the Decan, the Nizam's capital.

HYJAZ, Arabia Petrea.

J

JABAJAHITES. A modern Mohammedan ſect, who teach, that the knowledge of God extends not to all things; but is perfected by experience; and that he governs the world according to the chance of divers events, as not having had, from eternity, a perfect knowledge of all things future. This doctrine is looked upon by the other Muſſulman ſects as impious and blaſphemous.

JABILKA. *The Eaſt.* The name of a city; the limits of the world towards the Eaſt.

JABLISA. *The Weſt.* Name of another city in the Weſt, beyond which there is no habitation. Theſe are only to be met with in fabulous authors.

JACOB, ſon of Iſaac. The Arabians call him Yacoub Ben Iſhak, and ſay, that he is called in Syria, Iſrael, and that he was the father of twelve ſons, who are commonly named *Aſbath*, that is to ſay, the tribes, becauſe they were the fathers and chiefs of the twelve tribes of Iſrael.

JACOUB BEN ISHAK AL KENDI, is he whom we know under the name of Alkendus. He was one of the greateſt aſtrologers of his time, and lived in the reign of the Khalif Al Manſor.

JACOUB BEN IBRAHIM, is the ſame as Abu Youſef, ſurnamed Al Imam Al Cufi, and Al Cadhi Al Mogtahad Al Hanefi. He was the firſt, that was made *Cadi Al Codhat, Judge of Judges, or Chancellor of the Empire of the Khalifs*, by Hadi, of the race of the Abbaſſides, and was the firſt that gave a particular dreſs to the doctors of the Muſſulman law, and who re-eſtabliſhed the doctrine of Abu Hanifah. He died, A. H. 182, at the age of 115 years. They call him alſo Ibrahim Ben Habib.

JACOUB AL BARDAI or AL BARADEI, name of a diſciple of Severus, patriarch of Antiochia, who preached the hereſy of Eutyches and Severus, in Meſopotamia, and Arabia, It is from him that the Entychians took the name of Jacobites, which they ſtill bear.

JADDESSES. Prieſts of the Genii, among the inhabitants of the iſland of Ceylon. The pagodas, where they officiate, have no revenue. Any devout perſon, who builds a chapel, becomes the prieſt of it himſelf. Theſe chapels, or pagodas, have painted on their walls the repreſentation of halberts, ſwords, arrows, ſhields, and the like. Such chapels are called *Jacco*, that is the *devil's Tenement*, *Jacco* or *Jacca* ſignifying the *Devil*. The Jaddeſe, when he celebrates the feſtival of *Jacco*, ſhaves his head.

JAGIOUGE and MAGIOUGE. GOG and MAGOG. Names of two nations that inhabited the northen parts of Aſia. The firſt of them were the Tartars, whom we now call *Calmucks*, and the ſecond were the *Chalbyes* of the ancients, whom we name *Sclaves*, or *Eſclavonians*.

JAGUIS. Anchorets, or ſolitaries, among the Banians, a people of Eaſt India. They are of three ſorts, the *Vanaphraſtas*, the *Sanjaſiis*, and the *Avadoutas*. The *Vanaphraſtas* live retired in the woods, together with their wives and children, and feed only on ſuch herbs and fruits as they can get without labour. They ſcruple to pluck up the leaſt root, and imagine they ſhould commit a ſin, were they thus to diſlodge the ſoul of a plant from the body, in which it reſides. The *Sanjaſiis* affect a greater abſtinence, and refrain from marriage, betel, and all pleaſures in general. They make but one meal a day, and live on alms. Inſtead of a copper pot, which others uſe, they content themſelves with earthen ware. Their clothes are dyed with red-earth, and they have a long bamboo cane in their hands. They have no fixed habitation, nor lie two nights together in the ſame place. They are bound to be always ready to oppoſe ſix enemies, which are luſt, anger, avarice, pride, revenge, and the love of this world. The *Avadoutas*

leave their wives and children, and abandon even what the *Sanjaſiis* keep, ſuch as an earthen porringer, bamboo cane, clothes, &c. They are girt about with only a piece of linen-cloth. They rub their body with aſhes, and when they are hungry, go into the firſt houſe they meet, and eat whatever is given them. Some of them lay themſelves down by the ſide of a river, where the country people, who look upon thoſe rivers as holy, bring them milk and fruits in abundance.

JAHIA BEN ZAKARIA. John, ſon of Zacharias, whom the Arabians, as well as Syrians, call Johanna, and Mar Johanna.

Thus the Muſſulmans name St. John the Baptiſt, and they give to him ſeveral titles beſides that of *Nabi* or *Prophet*, ſuch as *Aaſſem* and *Maaſſoum*, which ſignify, *preſerved, exempt, and freed from all Sins.*

The Oriental Chriſtians celebrate the birth-day of St. John on the twenty-firſt day of the month, called in the Syrian calendar, *Haziran*, which correſponds with our month of June; and the day of St. John's beheading is called *Mectal Yahia*, and is marked, in the ſame calendar, on the twenty-ſeventh of the month of Ab, which correſponds with our month of Auguſt.

JAHIA BEN KHALED AL BARMEKI. The Barmekides or Barmecides, whom the Arabians call Baramecah, and the Perſians Barmekian, took their origin from the ancient kings of Perſia, according to Khondemir.

This family, of which Jahia was the head, has produced very great and valiant men.

JAHIA BEN AKTEM, was Chief Juſtice during the Khalifat of Al Mamon. He died A. H. 242, in the reign of the Khalif Motavakel.

JAHIA BEN ADDA, name of a philoſopher, who has tranſlated ſeveral works of Ariſtotle, into Syriac and Arabic.

JAHIA BEN ABULMANSOUR, name of one of the greateſt aſtronomers that lived in the time of the Khalif Al Mamon.

JAITSA, a capital city of Boſſine, or Boſna, a kingdom.

JAKUSI. The Japaneſe God of Phyſic. This idol is placed in a ſmall temple richly adorned, ſtanding upright on a gilt tarate-flower, or *faba Ægyptiaca*, under one half of a large cockle ſhell, extended over his head, which is encircled with a crown of rays. He has a ſceptre in his left hand, and in his right hand, ſomething unknown. The idol is gilt all over. The Japaneſe, as they paſs by, never fail to pay their reverence to this golden idol, approaching the temple, with a low bow, and bare-headed, where they ring a little bell, hung up at the entrance; and then holding both their hands to their foreheads, repeat a prayer. The Japaneſe relate, that this temple was erected to *Jakuſi*, by a pious but poor man, who, having diſcovered an excellent medicinal powder, gained ſo much money by it, as to be able to give this teſtimony of his gratitude to the god of phyſic.

JAL, a town in Cazvin.

JALAMLAM, a place in Yemen, or Arabia Felix, where the pilgrims of that country who are going to Mecca aſſemble themſelves, and form their caravan; this is what gave it the name of *Mecat ahel Yemen, the Staple* (or ware houſe) *of the Jemanites.*

JALDA and JELDA. Thus all the people of the Eaſt, as well Chriſtians as Mohammedans, call Chriſtmas Eve.

The Arabians alſo give to it the name of Al Milad, and the Perſians Shed Jaldai.

JAM and JEM. The Cathaians and Oriental Turks thus call the third *Tchagh* of a cycle, which comprehends the twenty-four hours of the day and night, and which alſo contains twelve years, each of which has a particular name.

JAM, name of two cities, one in Hind, and the other in Khoraſan.

JAMAMAH, a city of the province which bears the name of Hegiaz, where the cities of Mecca and Medina are ſituated.

The

The Arabian tables place it in Long. 82. 80. and Lat. 23. 00. N.

JAMAN or YEMEN. A province of Arabia which makes the third and greateſt part of that vaſt country. We call it Arabia Felix, on account of the precious drugs it produces.

JAMI. So the Turks call thoſe temples which are peculiarly ſet apart for the Friday's devotion, called *Jumanamazi*, which it is not lawful to perform in the leſſer *Meſchids* or *Moſques* If a *Jami* is built by a Sultan it is called *Selatyn*, that is *Royal*. The firſt Sultan, who founded theſe kind of temples, was Orchan, the ſecond Emperor of the Turks, who began his reign in the year 1326.

JAMMABOS or JAMMABUGI. A religious ſect, among the Japaneſe, ſo called. The term ſignifies *Soldier of the Mountains*, becauſe this ſect reſides ſolely in rocks and deſarts, where they apply themſelves to the ſtudy of magic. They are a ſort of monks, and live on the benevolence, and charitable contributions of the people. The founders of this ſect have enjoined their diſciples to go twice a year in pilgrimage to a certain temple. They undergo the ſevereſt mortifications, climb up the moſt ſteep, and craggy mountains, and plunge themſelves in the coldeſt waters. They are divided into two orders, called *Tojunſa* and *Fonſanſa*. The former are obliged once a year to viſit the mountain *Fikooſan*, which is an extreme difficult taſk, on account of the precipices which ſurround it. The latter are obliged annually to viſit the ſepulchre of their founder, which is ſituated on the ſummit of an exceeding high mountain, ſurrounded on all ſides with tremendous precipices. They take all imaginable care to prepare themſelves before hand for theſe perilous pilgrimages, by frequent ablutions, and perpetual mortifications.

The monks of theſe orders wear a ſabre tucked in their girdles, a little ſtaff in their hands, and four braſs rings on their fingers: They wear about their necks a ſilk ſcarf, adorned with fringes. They carry a wallet upon their backs, in which is a coat, a book, and a little money. They wear ſandals made of ſtraw, or of the flower lotos, which is conſecrated to the moſt religious uſes.

Theſe hermits originally profeſſed the religion called *Sintoiſm*; but have ſince degenerated from their firſt inſtitution, having blended with it the worſhip of ſtrange gods, and all the ſuperſtition and ceremonies of the Indies. They are looked upon by the Japaneſe as extraordinary phyſicians. Their method of practice is very remarkable. The patient gives the beſt account he can of his diſeaſe: Then the *Jammabo*, who liſtens all the time with the utmoſt attention, draws on a piece of paper ſeveral myſtical characters, which he very formally lays on an altar before his idol, obſerving at the ſame time ſeveral ſuperſtitious ceremonies. Thus charmed, the paper is made up into little pills, which the patient is obliged to take in the morning faſting, after having drank of river or ſpring water, fetched from the north or the ſouth, as the monk phyſician thinks proper to direct.

JANANAH, a city of a country of Africa, which the Arabians call *Vacovak*.

JANBOU. The ſource of a ſpring and the name of a caſtle ſituated in one of the provinces of Arabia, called Hegiaz.

JANDAYSAPOOR. A place in Khuzeſtan.

JANIAH. The Turks call thus a city of Albany, which with us, is commonly called Joanina, or Joannina.

JARBADKAN, a place in Gebal.

JARDUMGI PERLAS, ſon of Fagiouli, and brother of Coubla Khan. He was an uncle and general of the armies of Bortan Behadir, and from him the tribe of the Moguls named Perlas, took their origin.

The word Jardumgi ſignifies alſo in modern Turkiſh, a perſon that comes to the aſſiſtance of another.

JARD, or JARED BEN MAHALAIL, is Jared the patriarch, the father of Enoch.

The Muſſulmans ſay, that it was in his time that Idolatry took its beginning, and which ſpread itſelf in ſuch a manner over the earth, that there were only eighty perſons in Noah's time that had remained faithful to God.

JASSASA (*Arab.*) The *Spy*. So the Mohammedans call a *beaſt*, whoſe appearance will be one ſign of the approach of the day of Judgment. It is ſaid in the Koran: *When the ſentence ſhall be ready to fall upon them, we will cauſe a beaſt to come forth unto them, out of the earth, which ſhall ſpeak unto them.* The Mohammedans believe that this beaſt will make her appearance in the temple of Mecca, or on Mount Safa, or in the territory of Tayef. She is to be ſixty feet high, or according to ſome, as high as the clouds. She is to appear for three days, and to ſhew but a third part of her body. They deſcribe this monſter, as to her form, to be a compound of various ſpecies, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a ſtag, the neck of an oſtrich, the breaſt of a lion, the back of a cat, the tail of a ram, the legs of a camel, the voice of an aſs, and the colour of a tiger. She is to bring with her the rod of Moſes, and the ſeal of Solomon, and, being ſo ſwift that no one can overtake her, will, with the firſt ſtrike all the believers on the face, and mark them with the word *Mûmen*, i. e. *Believer*; and with the latter will mark the unbelievers, on the face likewiſe, with the word *Câfer*, i. e. *Infidel*, that every perſon may be known, at the day of judgment, for what he really is. The ſame beaſt is to demonſtrate the vanity of all religions, except the Muſſulman, and to ſpeak Arabic. This idle tale ſeems to be the reſult of a confuſed idea of the beaſt in the Apocalypſe.

JATHREB, the proper name of a city which was afterwards called *Medinat al Nabi*, becauſe of the ſepulchre of Mohammed, which is to be ſeen there.

IBRAHIM UL NABI, and IBRAHIM KHALIL ALLAH, that is to ſay, Abraham the Prophet or the friend of God, is the ſame as Abraham the Patriarch.

IBRAHIM IMAM. This Ibrahim who bears the title of Imam, or Chief of the religion of the Muſſulmans, is not of the number of the twelve of the poſterity of Ali. He was a ſon of Mohammed, ſon of Ali, ſon of Abdallah, ſon of Abbas, and eldeſt brother of the two firſt Khalifs of the Abbaſſides; but was himſelf never acknowledged for a Khalif.

He was put to death by the order of Merwan, ſurnamed Himar, laſt Khalif of the Ommiades.

IBRAHIM BEN AGLAB, name of an Arabian Captain, who was appointed governor of Egypt and Africa, by the Khalif Harun Raſhid, A. H. 184, or A. D. 800.

The deſcendants of this governor who ſettled in Africa, bore the name of Aglabiah, or Aglabites, and formed a dynaſty of princes which reigned there till A. H. 296, when they were driven out by the Fathemites.

IBRAHIM AL SHIRAZI. Ibrahim of Shiraz. He was one of the greateſt juriſconſults of the Muſſulman-law, and author of ſeveral works.

IBRAHIM BEN IBRAHIM MEHERAN, was a very famous doctor of the ſect of the Shafeians, and has written ſeveral works.

IBRAHIMIAH, name of a ſect of heretics, who took their origin in Antiochia.

ICOXUS. The name of a religious ſect in Japan. The founder of this ſect, tho' in reality a vicious perſon, yet, under the diſguiſe of a grave and modeſt deportment, gained ſuch an univerſal reputation for ſanctity of manners, that, whenever he appeared in public, the people would throw themſelves at his feet, begging remiſſion of their ſins. His ſuperſtitious admirers celebrate his feſtival every year, and multitudes from all

parts

parts of the vaſt empire of Japan, aſſemble together upon this ſolemn occaſion. They fondly imagine, that whoever ſets foot firſt in his temple, will be entitled to ſome peculiar bleſſings; for which reaſon there is an exceſſive crowd at the doors by break of day, and the moment they are opened, every one is ſo eager to be foremoſt, that ſeveral are preſſed to death in the crowd. Some bigots are even ſo zealous as to lay themſelves all along in the entrance to the temple, on purpoſe to be trampled on, and cruſhed to pieces, by ſuch as preſs forward to gain admittance.

IDRUNT and BUDRUNT. The Turks call thus the city of Otrante in the Pouilla, which the antients called *Hydrantum*. There is another city of the name of Butrintum; but the Turks often confound one with the other.

JEBIS or JEBISU. One of the Gods, or *Sins*, of the Japaneſe. They relate that Jebis, having loſt the eſteem which his elder brother *Tenſio-dai-ſin* once had for him, was baniſhed, and confined to a certain iſland. This circumſtance has ſome conformity with what is related of the Grecian Neptune. Indeed, Jebis may be conſidered as the *Neptune* of the Japaneſe; For he is worſhipped as well by the fiſhermen, as by the merchants; for which reaſon he is repreſented ſitting upon a rock, near the ſea ſhore, with an angling rod, or line, in one hand, and a fiſh in the other.

JEFUMI. So the Japaneſe call an annual cuſtom among them, of trampling under foot a crucifix, and an image of the Bleſſed Virgin Mary. This they do out of an inveterate hatred to, and abhorrence of Chriſtianity. This impious ceremony is performed in the following manner. Towards the cloſe of every year, certain inquiſitors go from houſe to houſe, and enter the names of all the inhabitants in a book; after which, they oblige every individual perſon, without diſtinction of age or ſex, in each family, to appear before them, and to give the abovementioned demonſtration, that they are no Chriſtians. The inquiſitors perform the ſame ceremony among themſelves, after the reſt have complied with it.

JEHOVAH. The Muſſulmans frequently make uſe of the name *Hou*, which has almoſt the ſame ſignification as *Jehovah*, that is, *He who is*. They place this name at the beginning of their letters patent, reſcripts, paſs-ports, and the like; and there are ſome, who repeat it ſo often, and with ſo much vehemence, in their prayers, that at laſt they fall into a kind of fit, which they call extaſy.

JEMINI BEN JEMINI, Benjamin, one of the children of Jacob, and chief of one of the twelve tribes of the Iſraelites.

JEMMA, the Judge of Hell, according to the Japaneſe theology. He beholds, they ſay, in a large looking glaſs, all the moſt ſecret tranſactions, of men: Notwithſtanding that he is almoſt inexorable, yet, if the prieſts make interceſſion to the God Amidas for the ſinner, and the relations of the deceaſed contribute by their liberal offerings to the efficacy of their prayers, *Jemma* will be prevailed upon to mitigate their puniſhment, and ſend them into the world again, before the time allotted for their chaſtiſement is fully expired.

Jemma has a pagoda conſecrated to him, at a ſmall diſtance from Miaco, ſituated in a pleaſant grotto. His figure is monſtrous and formidable, ſuitable to his function and gloomy habitation. Two large images, repreſenting infernal ſpirits, ſtand on each hand of him. The walls are embelliſhed with frightful pictures of all the torments, which the wicked undergo in hell. This pagoda is prodigiouſly crowded by the people, who reſort to it from all parts, with oblations and money in their hands, to redeem their ſouls from the torments prepared by this infernal judge.

JEND, a city in Turan, now in ruins.

JENGHICUNT.

JENGHICUNT. The Arabian geographers call thus a city of *Turkeſtan*, which the Turks call *Jenikent*, that is to ſay, as the ſame geographers have tranſlated it into Arabic, *Akeriah Algededah*, *the new city*. The Turks of Europe have named it Jeni Sheher, a name which they have given to other places which we are going to mention.

JENICALA, a new caſtle, which is commonly called by the Italian word *Caſtelnuovo*. It was thus named by the Turks, who built it upon the Gulph of Calaro, and taken from them by the Spaniards, under Charles V. who placed there a ſtrong garriſon of Spaniards and Germans.

JENI DUNIA. This is in Turkiſh, the New World: And they call thus, as we do, *America*, to which the Arabians give alſo the title of *Agiale al Makhloviat*, and the Perſians *Gezirat Kheſhkh*.

JENI HISSAR, in Turkiſh is the new caſtle. The modern Greeks have called it in their language *Noicaſtron*; it is a caſtle built upon the *Boſphorus* of *Thrace*, or canal of the Black Sea, by Mohammed, the ſecond Sultan of the Turks, before he beſieged Conſtantinople.

JENI SHEHER. In Turkiſh, is the new city; *Othman* the ſon of *Orthogrul*, and founder of the dynaſty of the Othman Sultans, built that new city in *Natolia*, where he was eſtabliſhed before that Burſa became the capital of his new empire.

JENI SHEHER, a name which the Turks give to the city of Lariſſa, in Theſſaly, becauſe of its re-eſtabliſhment they thus called it a new city.

JENNET ADIN. *The Garden of Eden.*

JEPAN, a city in Andaluſia.

JERJAN, a place in Gojran.

JERMI. The royal city and capital of Ethiopia.

JESSORE or MOORLEY, a diſtrict of Bengal.

JETENG, name of the ſeventh month of the calendar of the people of Igur, and Turkeſtan, which is the ſame as that of the Cathaians.

JETTAH, a country in Turan.

JEZAIRET'L' ARAB. The peninſula of Arabia.

JEZD and IZED, is the name of God Almighty, in the ancient Perſian language; but they call him in the modern, *Yezdan*, and more commonly *Khoda*.

JEZD, a city the moſt eaſterly in the province of *Fars* (which is Perſia Proper) as Hamadan is the moſt weſterly.

JEZIDES, a ſect of people inhabiting Turky and Perſia; ſo called from their head Iezid, an Arabian prince, who ſlew Haſſain and Huſſein, ſons of Ali, Mohammed's ſon-in-law; for which reaſon he is reckoned a parricide and heretic by the Mohammedans. There are about 200,000 Jezids in Perſia and Turky. They are of two ſorts, black and white. The *white* are clad like Turks, and diſtinguiſhable only by their ſhirts, which are not ſlit at the neck, like thoſe of others, and which have only a round hole to thruſt the head through. There is a myſtery in this, it being in memory of a golden ring, or circle of light which deſcended from heaven upon the neck of their *Sheikh*, or *Prince*, and head of their religion, after a faſt of forty days. The black Jezides are the monks, or religious, of the ſect, tho' married. They call them *Fakirs*. See Fakirs.

The Turks exact exceſſive taxes from the Jezides, who reciprocally hate the Turks as their mortal enemies, and when they curſe any creature in their wrath, they nick-name it *Muſſulman*. They are great lovers of the Chriſtians, and call them their *God-fathers*, becauſe their chief Jezid formerly ſided with the Chriſtians againſt the Mohammedans. Nevertheleſs they are neither Mohammedans nor Chriſtians, tho' more inclined to Jeſus Chriſt

Chriſt than Mohammed. They are never circumciſed but when the Turks force them to it. They are extremely ignorant: They believe both in the Bible and the Koran, without reading either of them. They make vows and pilgrimages; but have no place of religious worſhip. They obſerve no feſtivals or ſolemnities, and all the adoration they pay to God conſiſts of ſome ſongs in honour of Jeſus Chriſt, the Virgin, Moſes, and ſometimes Mohammed. It is a principal point of their religion, never to ſpeak ill of the Devil, leſt he ſhould reſent the injury, if ever he ſhould come to be in favour with God again, which they think poſſible. Whenever they ſpeak of him, they call him, *the Angel Peacock*. They bury their dead without any ceremony, in the firſt place they come at; upon which occaſion they rejoice as at a feſtival, and celebrate the entry of the deceaſed into heaven.

The *Jezides* go in companies, as the Arabians do, and change their habitations every fifteen days. When they can get any wine, they drink of it to exceſs: Sometimes, it is ſaid, they drink it with a religious purpoſe, calling it *the Blood of Jeſus Chriſt*; which would induce one to think they are deſcended from ſome Chriſtian ſect in thoſe parts. They buy their wives, and the market price is two hundred crowns for all women, handſome or not, without diſtinction.

IFLAK. Walachia.

IGIAR, a ſmall country comprized in Armenia.

IGUR, name of a tribe of Oriental Turks that ſuccoured Ogouz Khan, while he was in war with his father and uncles, on account of religion.

IHAB, a place near Medina.

JINABAD or JINABED, the city of Kownabad, in the fourth climate.

IL, in Turkiſh, ſignifies country or province; *Roum Ili*, the countries of the Greeks or Romans; we call it commonly *Romelia* or *Romania*, and this word is often taken among the Turks for Europe, the ſame as *Anadolia*, which properly ſignifies Natolia only, is taken among them for Aſia in general. *Arnaud Ili*, *Albany*; *Magiar Ili*, *Hungary*; *Erdel Ili*, *Tranſilvania*, *&c.*

ILAK, the name of a particular country of Turkeſtan, which is contiguous to the province of Shaſh. It has a river which bears its name, and it compriſes all that country which extends from *Toncat* to *Shaſh*, in a line from ſouth to north, ſo that it is entirely in the ſixth climate, in Long. 89. 10; and 43. 20. N. Lat. according to the computations of Abulfeda.

ILAK, a city dependant upon Niſhapoor, one of the four capitals of the great province of Khoraſan, according to Al Bergendi, who gives it alſo the name of Ilaki.

ILAK and IALAK, a city of Nubia, ſituated between the two arms of the Nile.

ILAL, a very ſtrong caſtle ſituated in Mazenderan, where the mother of Mohammed Khovarezm Shah retired with all the treaſures ſhe had ſaved for her ſon, when purſued by Genghiz Khan.

ILAN. This word ſignifies in Turkiſh a ſerpent.

ILDIRIM, ſignifies in Turkiſh, a thunderbolt. Bajazet, the firſt ſultan of the Othoman Turks, was thus ſurnamed.

ILDIZ, in the Turkiſh language, ſignifies a ſtar.

It was alſo the name of a freed ſlave of Shahabeddeen, Sultan of the Gaurides, who after the death of the Sultan, made himſelf maſter of the provinces of Kerman, and Souran, and even of the city of Gaznah, where he reigned for ſome time; but he was dethroned by Iletmiſhe.

ILIA and ſometimes ILI, is the Prophet Elias, whom the Muſſulmans believe to have been the ſame as Khedher, or Khizir.

ILIA and ELIA, a name which was alſo borne by the city of *Jeruſalem*, at the commencement of Mahommediſm. The emperor *Hadrian* gave it the name of *Ælia Capotolina*,

Capotolina, after he had reduced it to a village.

ILOUL, name of a month of the Syriac calendar, which nearly correſponds with our month of September.

IMAM (*Arab*). So the Muſſulmans call him who is the head of their congregations in their moſques. The word ſignifies *Leader* or *Governor*, and is applied likewiſe, by way of eminence, to him who has the ſupreme authority, both in reſpect to ſpirituals and temporals. There are ſubordinate Imams in each town, who repreſent the chief Imam; but only with reſpect to religion. When the Imam of the Muſſulman religion is mentioned without diſtinction, it is always reſtrained to the rightful and lawful ſucceſſor of Mohammed, the fountain both of ſecular and ſacred juriſdiction. The Khalifs took the title, and performed the functions of the Imam; and were ſo tenacious of this character, that Sultan Almamon, coming one day into a moſque, took it ill, becauſe a private perſon read the public prayers, looking upon it as an encroachment upon his authority.

The Mohammedans are not perfectly agreed concerning the dignity and form of the circumſtances of this office. Some hold the *Imamate* to be ſettled, by divine right, like the Auronical prieſthood, in one family: Others think it is not ſo unalterably tied to genealogy and deſcent, as to hinder its paſſing from one family to another; and they ſay that an Imam may be depoſed for vicious conduct, and his office conferred on another. The *Schiites*, or diſciples of Ali, maintain that this privilege belongs to the family of Ali, excluſive of all others, Ali being ſole heir to Mohammed. Hence they own no perſon for the head of religion, who cannot prove his deſcent in a right line from this firſt Imam.

There are *Imams* belonging to particular moſques, who are in the nature of our pariſh prieſts. They officiate in the public liturgy, in which they pray for their prince, and make a ſort of harangue to the people. One of the functions of the Khalifs, was to execute the office of Imam, every Friday, in the chief moſque, where he reſided; and, when he could not officiate himſelf, he delegated ſome perſon of diſtinction.

The twelve Imams after Mohammed were:

I. Ali, couſin-german of Mohammed. He was the fourth Khalif.

II. Haſſan, eldeſt ſon of Ali; and fifth Khalif.

III. Houſſain, youngeſt ſon of Ali.

IV. Ali, ſurnamed Zinalabeddeen, eldeſt ſon of Houſſain.

V. Mohammed Baker, ſon of Zinalabeddeen.

VI. Giafer Sadik, ſon of Mohammed Baker.

VII. Mouſſa al Kiadhem, ſon of Giafar.

VIII. Ali Ridha, ſon of Mouſa.

IX. Abu Giafar Mohammed, ſon of Ali Ridha, ſurnamed Al Giaovad.

X. Ali Aſkeri, ſon of Abu Giafar, ſurnamed Al Zek.

XI. Haſſan Aſkeri, ſon of Ali Aſkeri; and the

XII. And laſt, Mohammed, ſurnamed Mahadi, that is to ſay the Director and Leader, whom the Perſians believe to be ſtill alive, and that he will appear again with Elias the prophet, on the ſecond coming of Jeſus Chriſt.

IMAN. *The Faith.* The greateſt part of our authors who have written on Mohammediſm, confound this word with the foregoing.

INEBAKHTY. Lepanto.

INGEN. A Japaneſe God. He is one of their moſt modern deities, and lived about the year of Chriſt 1650. In 1653, his zeal for the religion of Siaka, put him upon travelling to Japan. He was received there with all the teſtimonies of the profoundeſt reſpect and regarded, as a moſt illuſtrious ſaint. At that juncture there happened an exceſſive drought; upon which the Japaneſe made their earneſt

earneſt application to *Ingen*, that he would repeat a *Kitoo*, (a prayer made uſe of in times of public diſtreſs) to avert the judgment. *Ingen* accordingly aſcended a very high mountain; and having repeated the *Kitoo*, the rain deſcended in ſuch mighty torrents, that the waters carried away the very bridges of Miaco.

JO and JOU. The Cathaians thus call the fourth *Tchagh* of their cycle, and the Oriental Turks name it *Dacouk*, one and the other ſignifying, a hen, which the Occidental Turks call *Taouk*.

JOAKHIM. King of Judea, who alſo is named Jechonias. The Perſians ſay, that he was defeated by Raham, general of the armies of Lohoraſp, king of Perſia.

JOB. The Arabian authors make Job to be one of the three prophets deſcended from Iſhmael: The other two are Jethro and Mohammed. They account for Job's diſeaſe, by ſaying, that the Devil blew ſuch a peſtilential heat upon him through the noſe, that his whole maſs of blood was corrupted thereby. They relate farther, that the inhabitants were obliged to put him out of the city in a very remote place, whither his wife carried him every day what was neceſſary for his ſubſtinence; that the Devil conſtantly ſtole away from her every thing ſhe had provided for him; and that, having reduced her to ſuch a condition, that ſhe had nothing to relieve her huſband withal, he appeared to her in the form of a woman that was bald, telling her that if ſhe would give her two treſſes of her hair, which hung upon her neck, ſhe would furniſh her every day with what was neceſſary for the ſubſiſtence of her huſband. Job's wife (they ſay) accepted of the offer, and gave the old woman her two treſſes. The Devil went immediately to Job, and told him, that his wife had been ſurprized in the act of lewdneſs, and her hair had been cut off. Job ſuſpecting very much that ſhe had ſuffered herſelf to be deluded, ſwore, if he recovered his health, he would ſeverely chaſtiſe her for her fault. The Devil, having thus got the better of Job's patience, transformed himſelf into an angel of light, and declared to the people of the country, that Job had forfeited the favour of God, and that they ſhould no longer permit him to abide among them. Job, being informed of what had paſſed, had recourſe to God by prayer; who in a moment put an end to all his ſufferings: For the angel Gabriel deſcended to the place where he was; and ſtriking the earth with his foot, cauſed a fountain of the pureſt water to ſpring out of it, wherein Job having waſhed his body, and drank of it, found himſelf on a ſudden abſolutely cured, and reſtored to perfect heath. After this, God multiplied his riches in ſuch a manner, that, to expreſs the abundance of it, the Arabian authors ſay, that a ſhower of gold fell upon him.

JOBLAH, a city of Hejiaz.

JOGUIS, a kind of hermits, among the Eaſt Indians. They are generally ſeen ſtanding under trees, or near their pagodas. Some of them go ſtark naked, holding their arms acroſs over their heads, and continue in that poſture all their lives. Others ſleep on the ground with one leg higher than the other, and their arms raiſed above their heads. Some of them feed peacocks, and other birds, for the ſake of their God Brama. They are followed by perſons of both ſexes, who make a vow of devoting themſelves to their ſervice, and are wholly employed in ſoothing the voluntary ſufferings of the *Joguis* with alms and refreſhments. When they hold their ſpiritual converſations, they ſit cloſe together in a ring, and tie at the end of a ſtick a banner made of ſeveral pieces of ſtuff.

Some *Joguis* confine themſelves in cages, which are ſet on the top of a thick ſtake fixed in the ground: Theſe cages are ſo ſmall, that the penitent is prodigiouſly tortured in them. Near theſe cages are placed two little idols of *Ixora* or *Mahadeo*, the perpetual object of the worſhip of all recluſe. Some holding a ſabre in one hand, and a kind of ſhield in the other, go up a crane, where hooking themſelves

themſelves to an iron, which runs a conſiderable way into their backs, they ſpring forward into the air, flouriſhing their ſabres, and launching out into extravagant praiſes of their idols. Others plunge into the Ganges, in hopes of being devoured by crocodiles, fancying they ſhall thereby obtain the happineſs of the next life. Baldæus tells us, that *Canara*, in the kingdom of *Cananor*, is moſt famous for its *Joguis*, whoſe lives are conſidered by the Indians as perfect models of piety and holineſs. Theſe ſaints walk about ſtark naked, with little bells in their hands, to call the pious of both ſexes to their devotions. If this author is to be credited, their women of the greateſt diſtinction handle the privities of theſe ſaints out of a religious motive, and behold their nakedneſs with a ſtoical indifferency. Della Valle tells us, the *Joguis* pretend to revelations by the virtue of their ſpiritual exerciſes, prayers, and faſts; and that a ſecret and carnal commerce, which they hold with certain dæmons or *Genii*, (which appear to them in the ſhape of women) enables them to pry into futurity.

JOHANNA AL ENGILI, is St. John the Evangeliſt. Some Greeks, in their vulgar language, call him Scologos, the Theologian.

JOHANNA BEN MASSOVIAH. John ſon of Moſuah, alſo called Abu Zakariah, was a native of Syria, and by religion a Chriſtian. He was phyſician to the Khalif Harun Raſhid, for whom he tranſlated many Greek and Syrian books into Arabic. He was beſides the author of ſeveral works.

JOHANNA AL ANTAKI, John of Antiochia, was a Chriſtian author, of whom we have the continuation of the hiſtory of Ebn Batrik, ſince the year of the Hegira 326, where that of Batrik ended, till A. H. 400, which is the 1009th year of Jeſus Chriſt.

JONAH. The eaſtern people ſhew the tomb of Jonah, at Moſul, which they believe to be the ſame as Niniveh. The Turks ſhew his mauſoleum at Gathhepher, in a ſubterraneous chapel, incloſed within a moſque. They belive at Venice, that they have the body of Jonah in the church of St. Apollinarius. His relics likewiſe are to be ſeen at Nocera, in the kingdom of Naples, and in the abbey of mount Caſſin, where one of his ribs is ſhewn.

The Mohammedans, are acquainted with the hiſtory of Jonah; but their knowledge of it is very imperfect. They relate, that the veſſel wherein he embarked, being under full ſail, ſtopped on a ſudden, without any one's being able to move it forwards or backwards; that the ſailors thereupon drew lots, and the lot fell upon Jonah, who was caſt into the ſea, to appeaſe the anger of heaven; and that, being ſwallowed up by a fiſh, he was carried to the very bottom of the deep, and continued there forty days. The Mohammedans call this prophet, *the Fiſh's Companion*. Vide Jounoa.

JOSHUA. The Mohammedans believe, that Joſhua was ſent by God to fight the giants, who poſſeſſed the town and country of Aricha, or Jericho. He gave them battle on a Friday, in the evening; but night coming on, and it not being lawful to fight on the ſabbath day, he begged of God to prolong the day, that he might have time to defeat them. Accordingly the ſun continued an hour and half longer than uſual above the horizon. This was one motive of the Muſſulmans chooſing Friday in every week for a feſtival. They add, that Joſhua drove the Canaanites out of their country, and obliged them to retire into Africa.

JOSHUA BEN SIRAKH. Jeſus, ſon of Sirach.

JOUB. Vide Acoub and Job.

JOUDPOOR, a diſtrict of the Soobah Agmeer.

JOULIAH and JOULIOUS. The Orientals thus call the month of July, and they make uſe of this appellation, when for their aſtronomical tables, they are obliged to have recourſe to the Julian calendar.

JOUNAN,

JOUNAN, name of the fourth ſon of Japhet, whom the Hebrews call Jauan. Some of the Oriental hiſtorians pretend, that he gave his name to the ancient Greeks, called Jounan or Jounanioun.

JOUNANI, an ancient Greek, of which Jounanioun is the plural.

JOUNOUS BEN MATHAI, is Jonas the prophet, whom the Muſſulmans ſurname *Saheb al Hout*, and *Dhoualnoun, the Companion of the Fiſh*, becauſe that he was for forty days in the whale's belly.

JOUNIOUS. The month of June.

JOURTOU and JOURTI. *Jourti and Jourtu Gunleri.* Thus the Turks call the feaſts or feſtivals of the Chriſtians.

JOUSOUF BEN JACOB. Joſeph, ſon of Jacob, the patriarch.

JOUSOUF BEN ABDALBER. Name of one of the moſt illuſtrious doctors of the Muſſulmans. He is author of ſeveral works written in Arabic.

JOWAIN, a territory in the fourth climate, formerly belonging to Bihek; but now an independant territory.

IRAK, Babylonia, Chaldea.

IRAM or IREM. The proper name of a garden planted by an ancient king, called Shedad Ben Ad, in Arabia Felix.

IRAN. The kingdom of Perſia.

IRINI. Irene, daughter of the emperor Mauritius, who was married to Khuſro Parviz, king of Perſia. The Perſians call this princeſs Shirin, and there are ſome hiſtorians, who name her Mary, inſtead of Irene.

IRMIA and ARMIA, the Prophet Jeremiah. The author of the Lebtarikh ſays, that he lived in the time when Lohoraſb, fourth king of the ſecond dynaſty, ſurnamed the Kaianians, reigned in Perſia.

ISAYET, name of a well, between Mecca and Medina.

ISCODAR or ESCODAR. The Turks call thus the city of *Chalcedonia*, ſituated in Aſia, oppoſite the point of Serrai, in Conſtantinople. We commonly call it Scutari and Scutaret. There is another Eſcodar which is moſt commonly called Scodra, a city of Epirus, or Albany, dependant on the Archbiſhop of Daras, which was taken by the Sultan Morad, or Amurath, the ſecond of that name, in the year of the Hegira 850, or A. D. 1446. The Greeks and Latins formerly called it *Scrutarium.*

ISFAHAN, a capital city of Perſia, commonly called Hiſpahan; but that word muſt be pronounced without aſpirating the firſt ſyllable. It is the capital of the province called Jebal, or Perſian Irak, which is the ancient Parthia, ſituated in Long 86. 40, and in Lat. 52. 25, N.

ISHA, Iſaiah the prophet.

ISHAK, Iſaac, the ſon of Abraham.

ISHMAIL BEN IBRAHIM, Iſhmael, ſon of Abraham and Hagar.

He is conſidered by the Arabs as the father of their nation and tongue, altho' they were the offspring of Joktan, ſon of Eber. They ſay he and Iſaac ſpread Iſlamiſm over all Arabia and Canaan.

ISITES. A Mohammedan ſect, ſo called from its founder *Iſa Alerdad.* They teach, that the *Koran* was created, contrary to the expreſs words of Mohammed, who anathematizes all who do not believe it to have been eternal. But they explain their opinion by ſaying, that the Koran, delivered to Mohammed, was but a copy, tranſcribed from that written by God himſelf, and kept in the library of heaven; and that, when their prophet denies the creation of the Koran, he ſpeaks with reference only to the original, and not to his own hand writing, copied from the firſt exemplar. They alſo deny the incomparable and matchleſs eloquence of the Koran, ſo much boaſted of by their falſe prophet, and ſo generally believed by the Mohammedans.

ISKENDERIYEH. Alexandria in Egypt. E. Long. 30. Lat. 31. North.

ISKENDEROUN.

ISKENDEROUN. Alexandretta, or Scanderoon, near Aleppo, in Syria. E. Long. 37. Lat. 38. 15.

ISLADIN CAPI, or DERBAND. It is thus the Turks called a narrow paſſage in the mountains of *Bulgaria*, through which one muſt paſs to go out of that province into *Raſcie* or *Servia*.

ISLAMBOL and ESTAMBOL. It is the name the Turks have given to the city of Conſtantinople. E. Long. 29. Lat. 41.

ISNA, a city in Upper Thebes, in Egypt.

ISPAHAN. See Isfahan.

ISPARETTA. The ſupreme God of the *Malabarians* (one of thoſe nations of the Eaſt Indies, which follow the religion of the *Bramins*) the word in their language importing as much as a *deity*. The *Iſparetta*, they ſay, before any thing was created transformed himſelf into an egg, out of which the whole ſyſtem of heaven and earth, and all things contained therein, were afterwards produced. From this divinity, as their tradition runs, did originally ſpring ſomething, which they call *Kiwelinga*, and which they worſhip in their temples as a God. From this *Kiwelinga* three other Gods took their riſe, *Brama*, *Viſtnou* and *Eſpara*. *Brama* is ſaid to create and make all things, *Viſtnou* to rule over things created; and *Iſpara* to deſtroy them again. See Brahma and Viſtnou.

ISRAIL and ISRAILI. Iſrael, and an Iſraelite. Though theſe names are Hebrew, yet the Muſſulmans make uſe of them to expreſs the Jews, and even all thoſe of the family of Eber.

ISSA BEN MIRIAM, is Jeſus, ſon of Mary, or Jeſus Chriſt, our Lord.

ISSA EBN ISSA, name of a very great aſtrologer.

ISTANBUL. Conſtantinople.

ISTEKHAR, the ancient Perſepolis.

ISTENDIL. An iſland in the Archipelago.

IT. Name of the eleventh *Teagh* or *Cycle* of the Igureans. The Cathaians call it *ſou*, which word in their language ſignifies a dog, the ſame as It and Kupek, in Turkiſh.

ITRAR, a town in Turkeſtan.

ITRA, a territory in Turkeſtan.

JUBAH, a town in Baſra.

JUDI. Mount Ararat in Armenia, where the Ark is ſuppoſed to have reſted.

IXORA. An idol, or falſe God, of the Eaſt Indians. His head is adorned with long and beautiful hair; his face is white and ſhining; he has three eyes, and a creſcent, or half moon, upon his forehead. The Bramins aſſure us, that *Ixora* is infinite; to illuſtrate which, they ſay, that *Brama*, (another of their gods) being deſirous of ſeeing Ixora's head, flew up to heaven for that purpoſe; but found his endeavours vain: On the other ſide, *Viſtnou*, the God of metamorphoſes or changes, willing to ſee the place where his feet ſtood, transformed himſelf into a hog, and made a great hole in the ground, with his ſnout, but with as little ſucceſs. The body of *Ixora*, they ſay, is ſo prodigiouſly bulky, that the ſerpent *Baltegu*, which ſurrounds ſeven worlds, was not long enough to ſerve him as a bracelet. An idolator one day reproached a Bramin in the moſt injurious terms, for maintaining that it was poſſible for *Ixora* to be comprehended in a pigoda.

Ixora is repreſented, ſtanding on a pedeſtal, with ſixteen arms, each of which graſps ſomething: One holds fire, another pieces of money, another a drum, another a rope, another a pair of beads, another a ſtick, another a wheel, and another a ſerpent: Again, one holds a heart, another a fiddle, another a bell, another a china bowl, another a chain, another a Bramin's head, another a trident, and another an ax or hatchet. He has an elephant's ſkin over his ſhoulders, and is ſurrounded with ſeveral ſerpents. He wears a necklace, at which hangs a little bell. All theſe particulars are emblematical. His ſixteen hands denote his great powers, the ſerpents twining above him, the revolution of ages; and the little bell, his great vigilance. The Bramins ſay, he has two wives, one

one of whom conſtantly reſides with him, and conceals herſelf in his hair, but the other dies annually, and returns to life again.

JYAS. A town in Cilicia. Iſſus.

JYNAGUR, a mountainous diſtrict on the weſt of Agra, between Ghod and Mewat.

IZNIKMID. Nicomedia, capital of Babylonia.

IZUM. Idumea.

K

KABALIGH, a place in Turkeſtan.

KADESSIA, a city in Chaldea, famons for the battle which ſubjected Perſia to the Arabian khalifat, A. D. 636.

KADIS, Cadiz, in Spain.

KAGHULTA, Golgotha.

KAHERAH. Grand Cairo, the metropolis of Egypt.

KAIRAVAN, Cyrene in Africa.

KAMAETZMA. A Goddeſs of the Pagan Eaſt Indians. There is a remarkable ceremony obſerved in honour of this deity. They carry annually to her pagoda, on the day of her feſtival, a great quantity of fruits of various ſorts, and dreſs up a young child with flowers, whom they afterwards ſit on the ſide of a deep grotto, which has a communication with a great ſubterraneous paſſage. When night is come, they ſhut the pagoda, in which the child is left alone, but one of Kamaetzma's miniſters comes in the night, takes away the fruit and the child, and carries them to the bottom of the grotto, from whence he returns the next day with the child crowned with flowers.

KAMAKH, a city in Armenia.

KAMIRUN, Cape Comorin.

KANDAHAR, a kingdom and city, bordering upon Perſia, India, Balkh, and Khoraſan.

KANDIA. The Iſle of Candia or Crete.

KANJ, a town in Mekran.

KARAMAN, Caramania, Cicilia.

KARKISIYA. A place in Meſopotamia.

KAS, a place in Khovarezm.

KASH, a place in Tranſoxania.

KASHAN, a city in Perſian Irak.

KATIF, a place in Bahrain.

KAUBARI, a place in Allan.

KAYIN, a place in Khoraſan.

KAZARUN, a place in Fars.

KAZWIN, Cazvin, a city of Perſian Irak.

KEBLAH or KIBLAH, *(Arab.)* The Mohammedans give this appellation to the part of the world, where the temple of Mecca is ſituated, towards which they are obliged to turn themſelves, when they make their prayers. At firſt, it is true, Mohammed ordered his followers to turn themſelves, when they prayed, towards the temple of Jeruſalem, which was the *Keblah* of the Jews and Chriſtians. This he did, conſidering the great veneration, which the two principal religions, the Jewiſh and Chriſtian had for that place; but afterwards, deſigning to ſeparate his followers from all communication, in matters of religion, with the Jews and Chriſtians, he commanded them to addreſs themſelves towards the temple of Mecca, by this verſe of the Koran: *Thou ſhalt turn thy face towards the ſacred temple of Mecca.* This change of the *Keblah* gave occaſion to ſeveral of the diſciples of this falſe prophet to murmur againſt him; and he was particularly cenſured by the Jews, who accuſed him of lightneſs and inconſtancy; which obliged him to ſay, in another place, theſe words: *God is Lord of the Eaſt and Weſt; and which way ſoever you turn yourſelf in prayer, you will find the face (or preſence) of God.* It happened ſometime afterward, that the ſoldiers of Mohammed's army, making their prayers in a very dark night, did not well obſerve their *Keblah*, inſomuch, that being turned to Medina, they demanded leave of Mohammed to renew their prayers, and repair this defect. But Mohammed ſatisfied their ſcruples by expreſſly forbidding a repetition of their prayers.

KEBLETAN.

KEBLETAN. *The two Keblahs.* That is the two temples of Jeruſalem and Mecca.

KEBOUDANGIAKETH. The name of a city of the province of Tranſoxane, dependent upon Samarcand, or, according to ſome other authors, a canton, ſcattered with villages and foreſts, to the northward of the valley of Samarcand, commonly called Sogd.

KEBTH, a name which the Arabians give to the kingdom of Egypt.

KEBTHI. Egyptian. They ſay alſo Kobthi, from which comes Cophthi, which name is only preſerved amongſt the Chriſtians of Egypt, who are deſcended from the ancient inhabitants of that country, and who are diſtinguiſhed from the Arabian Mohammedan inhabitants.

KEFALANIAH. The name of the iſland of Cephalonia, in the Gulph of Venice, by which name it is alſo called by the Turks at this day.

KELAAT, a place near Holwan in Babylonia, where ſwords of a particular kind are made.

KELAIL, name of an angel that governs the fifth heaven, according to the tradition of the Muſſulmans.

KELAM. *(Arab.) The Science of the Word.* So the Muſſulmans call their ſcholaſtical divinity, or the ſcience, which teaches them to ſpeak correctly of God, and his attributes.

The Arabians have a great number of books, written on this ſcience; and it is particularly in relation to the *Kelam*, that their opinions are divided. The number of Muſſulman ſects, in matters of meer ſpeculative theology, is much greater than that of the Chriſtian ſchools. Thoſe, who make profeſſion of, or have written on this ſcience, are called *Matecallemoun.*

KEMALEDDEEN ISMAIL BEN GEMALEDDEEN MOHAMMED ABDALNAZZAK AL ESFAHANI. Name of a Perſian poet, who was ſtyled *Malek al Shoara*, that is to ſay, the *king of the poets*, of his time. He died, A. H. 635.

KEMALEDDEEN MOUSSA BEN JOUNAS BEN MALEK. Name of an Imam, who was one of the moſt celebrated Muſſulman doctors.

KEMALEDDEEN KHOGENDI. Name of a Perſian poet, a native of the city of Khogend in Tranſoxane. He died, A. H. 792.

KEMAL PASHA SHEMSEDDEEN AHMED BEN SOLIMAN BEN KEMAL PASHA. Name of a very great Muſſulman Juris-conſult, who died, A. H. 940. He was an author.

KENAAN. Canaan.

KENCHEN. Thus the Indians call thoſe dancers and players of inſtruments which go in troops about the country. The Perſians and Turks call them *Genghereh*, and *Tchengheneh.*

KENNASSERIN. The name of a city of Syria, very near to Halep, ſituated in Longitude, 72. 00. and Latitude 35. 30. N.

KERAN. The plural, of which is *Keranat*, is an Arabian word, and ſignifies the conjunction of ſeveral planets in one of the ſigns of the Zodiack.

KERAMIANS. In Arabic, *Keramioun. The followers of Mohammed Ben Keram.* They maintained, that we muſt underſtand literally what the Koran ſays of the arms, eyes, and ears of God; inſomuch that they admitted a kind of *corporiety* in God, which nevertheleſs they explained very differently among themſelves.

Fakreddeen Razi, a famous divine among the Muſſulmans, oppoſed this impiety. But this ſect had ſo much credit in the town of Herat, that it occaſioned a ſedition, and obliged Sultan Giatheddeen to baniſh Razi from thence, in order to appeaſe the people.

KERBELA. The name of a country of Babylonian Irak, or Chaldea, near Cufah, and to the weſtward of the city named

Caſr

Caſr Ben Hoberiah. This place is famous for the ſepulchre of Huſſein, the ſon of Ali, who was killed in fighting againſt the troops of Yezid, who diſputed with him the Khaliſat.

KEREM, Crimea, the Tauric or Cimmerian Cherſoneſus.

KERIAH and KERIAT. An Arabic word, ſignifying a city in general.

KERIAH GEDELIAH. *The new city.* The Arabians call by this name, that city which the Turks of the Tranſoxane call in their language Jonghi, or Jegnikent.

KERIT or CARIT, name of a tribe of Moguls or Tartars, which border upon Khathai, or China.

KERKAS or GERKAS. Name of a Chriſtian nation, in the neighbourhood of the Iberians, or Georgians. They are alſo called the people of the five mountains, and are thoſe we commonly call Circaſſians.

KERMAN. The name of a province of Aſia, ſituated between the 27th and 32d degrees of Latitude, north. It is bounded on the eaſt, by Segiſtan, and Macran; on the weſt, by the province of Fars. The great deſart of Naubendigian ſeparates it from Khoraſan, to the north; and the ſea or Gulph of Perſia, bounds it on the ſouth ſide. However, ſome compriſe in that province the city of Ormuz, which is in the ſecond climate, and in the 25th degree of latitude.

KERMANI, ſurname of ſeveral authors, natives of the province of Kerman.

KHOUAGEH or KHOGIAH KERMANI, an excellent Perſian poet, who was ſurnamed *Malek al Fodhala, or the King of the Excellent.* This poet died, A. H. 742, ſix years after Semnani.

Mir, or Emir Kermani, and Ahmed Kermani, were alſo two Perſian poets.

KERMASIN, a place in Jebal.

KERMINAH or KERMINIAH. The name of a city of the province of Tranſoxania, ſituated according to Abulfeda, between the cities of Bokkara and Samarcand, or according to Al Bergendi, between thoſe of Tananis and Debuſhah, at the diſtance of ſeven paraſangs from the firſt, and five from the ſecond. Its Longitude is 88; and Lat. 30. 30. North.

KERMUAH. The name of an iſland, ſituated in the Ethiopic Ocean, very near the iſlands of Raneg, and diſtant from the coaſt of Zeng, or Zanguebar, about one day's ſail, that is about thirty miles.

KERSH. The name of a maritime city, of the country of Azak, or, the Coſſaks, who inhabit the borders of the Black Sea, about the mouths of the Danube, the Tyras, the Boryſthenes, and the Tanais. It is near the laſt river, and Palus Mœotis, that the city is ſituated, according to Al Bergendi.

KESHISH and CASHISH, ſignifies in Arabic, a prieſt or a Chriſtian monk. The Turks call *Mount Athos*, which is filled with a great number of the Caloiers or Greek monks, *Keſhiſh Dagbi*, the mountain of monks. They call alſo the ſame mountain Ainoros, by corruption from the Greek. See Ainoros.

KESRA, thus the Arabs call in general the King of Perſia, in the ſame manner as they give the name of Bathalmious, which is a corruption of Ptolemy, to the Greek Emperors, who reigned in Egypt.

This word Keſra is taken from the Perſian Khoſru, of which we have formed that of Khoſroes.

The Arabs ſay in the plural Al Kaſſerah, the Khoſroes, the ſame as Caiaſſera the Cæſars or Roman Emperors.

KESSABIOUN, name of a ſect amongſt the Mohammedans, which believe that Mohammed, ſurnamed Ben Hanefah, or Hanefiah, who was a ſon of Ali, but by another wife than Fathimah, is not dead, and that one day he will reign over all Muſſulmans.

KESSARIAH or CAISSARIAH, Cæſaria. There are three principal cities of this name in Aſia. That in Paleſtine which Herod enlarged and fortified, naming it after

Auguſtus Cæſar. The ſecond is Cæſarea Phillippi, which ſome have believed to be the ſame as Baalbek. The third is Cæſarea in Cappadocia, which was the laſt of the conqueſts that the Tartars made in Aſia Minor, after the defeat of Gaiatheddeen, the ſon of Allaeddeen, which happened in the year of the Hegira 640. There is another Cæſarea in Africa, and that is Julia Cæſarea of Numidia, but the Arabians have entirely corrupted the name, for they call it Gezair. It is the city of Algiers upon the coaſt of Barbary.

KESSIR. The name of a mountain which riſes in the middle of the Gulph of Perſia.

KETHIR. Abu Kethir Ben Manſour Ben Ammar Ben Kethir, name of a famous Muſſulman doctor.

KEZEL BASH, or KIZILBASH, is a Turkiſh word, which ſignifies red-head. Thus the Turks call the Perſians, from the time Iſmail Sofi, founder of the Dynaſty of princes that reigned laſt in Perſia, ordered his ſoldiers to wear a red cap, round which was a turband of twelve folds, in memory and honour of the twelve Imams, the ſucceſſors of Ali, from whom he pretended to be deſcended. This cap is called in Perſian Taj.

KHABIS, a place in Kerman.

KHABOUSHAN. The name of a delightful valley on the borders of the Caſpian Sea, in which Atſiz, Sultan of the Khovarezmians died.

KHACAN, is a general name of the kings that reigned in the provinces of Tranſoxania, amongſt the Turks, Moghuls, Tartars, and Khathaians.

KHACANI, ſurname of Afdhaleddeen Ibrahim Aliſhir, an excellent Perſian poet. He died, A. H. 582.

KHACOUNI, the name of a mountain of Ethiopian Barbary, which the Arabians call Berberah.

KHAFANIAN, the name of one of the countries which is dependent upon the city of Balkh, in Khoraſan, where the Turcomans firſt eſtabliſhed themſelves when they had paſſed the river Gihon.

KHAI, this word ſignifies in the language of the Moghuls and Khathaians, black, or a hog, or a wild boar. The 12th cycle of their year bears this name.

KHAIATH, a taylor, a deſigner, and writer. The Muſſulmans give this ſurname to Edris, which is Enoch the Patriarch, becauſe they believe he was the inventor of ſewing and writing.

KHAIBAR, a city near Hejiaz.

KHAIWAN, a city of Yemen.

KHALAG', for CALAG', name of a particular tribe, or nation of Turkeſtan.

KHALIDAT. GEZAIR AL KHALIDAT. The Fortunate Iſles. It is thus that the Arabians call the Canaries.

KHALEDI, ſurname of Abul Farage, one of the firſt poets at the court of the Sultan Seifeddoulah Al Hamadani.

KHALEDOUN. Abdallah Ben Mohammed Ben Khaledoun, ſurnamed Al Hadhromi, was an author.

He was Cadhi of the city of Halep, when Tamerlane took it, who carried him away to Samarcand as a ſlave, where he died, A. H. 808.

KHALFAT. The name of a ſmall country compriſed between the cities of Merbath and Sharmah, in the province of Adramytene, which is Arabia Felix. It is in this country that there is a mountain called Jebal al Camar, the mountain of the moon, as well as that in Ethiopia, and which takes its name from the reſemblance it bears to the creſcent of the moon. This mountain has a valley at the foot of it, from whence it takes the name of Gab al Camar.

KHALIFAH. This Arabian word which ſignifies vicar or ſucceſſor, of which we have formed that of Khalif; is the name of a ſovereign dignity amongſt the Muſſulmans, which comprehends an abſolute power, and an indepedent authority over all what regards religion and the political government.

KHALIG,

KHALIG', an Arabian word, ſignifying a Gulph.

KHALIG AL FARS, KHALIG AL KHATIF, KHALIG AL OBOLLAH. The Perſian Gulph is known in the Arabian authors under theſe three different names; the Arabians alſo call it *Khalig al Akhdhar, the Green Gulph*, becauſe it comes out of the Oriental Ocean, to which they give that epithet. Obollah and Khatif are two cities ſituated on that Gulph.

KHALIG AL COSTHANTHINI, the Gulph of Conſtantinople; it is thus the Arabians call the Archipelago.

KHALIG AL BENDEKA, or BENDIKI, the Turkiſh name of the Adriatic Sea, or Gulph of Venice, which comes out of Bahral Sham, or the Sea of Syria, that is the Mediterranean Sea.

KHALIG. This word is alſo the name of a canal at Grand Cairo, made to diſcharge the waters of the Nile as they encreaſe; they commonly call it by corruption Calais.

KHALIK, a city in Mokran.

KHALIL, is an Arabian word, and ſignifies friend. It is alſo the ſurname which the Mohammedans give to Abraham, becauſe God treated him as a friend and confidant, for which reaſon they always underſtand *Allah* or *Alrahman*, which are names of God, when this word is employed to ſignify Abraham.

KHALIL. The name of the city of Hebron, where is the ſepulchre of the patriarch Abraham, and the Mohammedan authors commonly call it by that name.

KHALKIA. Thus the Arabs call the father of Jeremiah the prophet.

KHAM BEN NOUH. Name of the ſecond ſon of Noah the patriarch. The Arabs attribute to him a book of geomancy, intitled Adaſſin Khan Ben Nouh.

KHAN. Hationi in his Perſian and Turkiſh dictionary, gives to this word the ſignification of the Turkiſh words, *Ulug Beg*, or *great and powerful Lord*. The moſt powerful kings of Turkeſtan, of Great Tartary, and of the Khataians have born this title. Genghiz, the great conqueror, had no other, and it makes even part of his name, for he is called by the Orientals, Genghiz Khan.

Khakan means the ſame as Khan, but is ſeldom made uſe of.

KHANBALEG and KHANBALIK, the name of a city, which our hiſtorians have called *Cambalu*, and which they have placed in Great Tartary, to the north of China; but according to the oriental geographers, and hiſtorians, it is certain that it is a city of China. Abuſaid in Abulfeda, gives it Longitude 130. 00, and Latitude 35. 25 north, and places it in the fourth climate; but the tables entitled Alharair, make it only 124. 00, of Longitude, and 49. 00, of Latitude, N. and place it as far back as the ſixth climate.

KHANAKAH. Name of a feſtival, which is celebrated on the twenty-ſecond day of the month of Teſhrin.

KHANKOU. The name of a city of China. It is ſituated ſouth-eaſt from the city of Shangiou, and is not more than half a day's journey from the ſea.

KHANIKAIN. Two cities in Arabian Irak, near to each other, each of which is called Khaniky.

KHAOUARNAK. The name of a place or caſtle, which Noman Ben Mondir built at Hirah, the capital of his goverment.

KHAOUS, the name of a ſmall city, ſituated above the city of Samarcand, at the diſtance of ſeven paraſangs from that of Zemin, and nine from Khoſhat, another city, ſituated upon the river of Shaſh.

KHARAGIA BENOU IACKSIN. The name of a city of Kathai, ſituated upon the Caramoran, which was beſieged and taken by the Moguls, under the reign of Okraikhan, ſon of Genghiz Khan.

KHARASHKAT. The name of a city dependent upon that of Shash, in Maweralnahar.

KHARKHIZ. Name of a particular nation of Turkestan, which inhabit the country surrounded by the countries of Tagazgaz, Keimak, and others.

KHARLBART. The name of a place, situated in Armenia.

KHARTAN and MARTAN. The name of two islands, situated in the Gulph of Yemen, or Arabia Felix, called *Gioun Alasheesh*, opposite the country of Shagr, in Arabia Felix.

KHATAY. A large country in Scythia, or Tartary, beyond mount Imaus.

KHATHOUAT. Name which the Arabs give to a geometrical foot, which comprehends three Akdam, or feet.

KHAVEN. Name of the third cycle of sixty years of the Khathaians.

KHAVEND SHAH. Mohammed Ben Khavend Shah. Name of a famous Persian historian, known by the name of Mirkhond, as he calls himself in the preface of the life of Mohammed.

KHAZKIL. Thus the Mohammedans call Ezekiel the prophet, whom the Leb Tarikh says, lived in the time of Caicobad, first king of Persia, of the dynasty of the Caianians.

KHEDHER, or KHEDR, or KHIZIR and HIZIR, as the Turks pronounce it. Name of a prophet whom the Orientals say was the companion, intimate, or counsellor and general of the army of Dhoulcarnein, which is not Alexander the Macedonian, but a more ancient monarch than he, who first bore the name of Iskender Dhoulcarnein, Alexander the Great having borne this name after him, and because of his great conquests.

KHIRZ, a city in Turkestan, famous for the beauty of its inhabitants.

KHIUSHAN, an ancient city of Khorasan, rebuilt by Holaku Khan. Its former name was Istawa.

KHODISER. The name of a large village of Khorasan, in the territory of Samarcand, and dependent upon Ofroushnah, well peopled, and well known to travellers.

KHOJEND and KHOJENDAH. The name of a city of Transoxania, dependent on Farganah, and situated upon the Sihoun, which bears also the name of Khojend. There are some geographers who place it in 90. 35. long. and 41. 25. latitude North, and others in 40. 50. N.

KHOLGIAN. *The Gulphs of the Sea.* This is the plural of Khalig', an Arabian word which means, among others of its significations, a gulph of the sea.

KHORASAN, is bounded by a desart towards the west on the side of the country of Giorgian, and by Jebal, or the Persian Irak. Towards the south it has another desart, between Persia, properly called, and the country of Comes. Segistan and India towards the east; and by Maweralnahar with a part of Turkestan towards the north.

KHORREM. The name of the neighbouring country of the city of Ardebil. It is also according to the Caherman Nameh, the name of a city built by Caherman Catel, in the island of Serandib, at the foot of the high Mountain where Adam is intered, according to the traditions of the Mussulmans, and some beleive it was the terrestrial Paradise.

KHOSHKET. The name of a city, situated upon the river of Shash, in Maweralnahar. There is Khaous, a city dependent upon Samarcand, which has been spoken of before, from which to Khoshket, is nine parasangs.

KHOSHOUFGAN. The name of a large village in the valley of Sogd, in Maweralnahar, which has been also called Ras Alkantharah, the head of the bridge.

KHOTKAN or HOTEN. The name of a country of Turkestan, according to the authors cited by Abulfeda, situated beyond Bourkend, and on this side, or rather below Cashgar, of which the capital, which is well peopled,

peopled, bears the ſame name. The Longitude of that city, according to the Perſian tables, is 107 degrees, and Latitude 42. 00. N. and according to the author of Canhoun, its Longitude is only 100. 40. and Lat. 43. 30. N. This country is at the extremity of Turkeſtan, in the fifth climate, and is watered by many rivers.

KHOTHBAH. A ſermon, a diſcourſe, an harangue.

KHOTOLAN and KHOTOL, which ſome alſo call Khotlan, the name of a country beyond Balkh, drawing near Turkeſtan, between the rivers of Vakhſhab and Harrat, which they ſeparate from the country of Badakhſhan, in the fourth climate. The Perſian tables give in particular to the city of Vakhſh 92. 20. Long. 37. 41. of Lat. N.

KHOUAF and KHAOUAF. The name of a village of Khoraſan.

KHOUAGEH and KHOGIAH, according to the pronunciation of the Turks, is a Perſian word, which is alſo uſed amongſt the Arabs and Turks; and ſignifies an old man; and metaphorically, is a title of honour, given to merchants, to men of letters, to teachers, and to thoſe who particularly are attached to their religion, and paſs for devout people.

KHOUAGEH ILGAR. The name of a ſmall city of the country of Shaſh, the native country of Tamerlane, in the Tranſoxane.

KHOUAKEND. The name of a city of Maweralnahar or Tranſoxania, dependent upon Farganah, according to al Bergendi, and in the fifth climate. Abulfeda alſo places it in the ſame dependence in the upper country of Neſſa, and gives it, after the Perſian tables, Long. 90. 50. and Lat. 42. 00. North.

KHOUAREZEM, and KHOUAREZM. The name of a country, ſituated partly on this ſide the Gihon, or Oxus, towards Khoraſan, and partly beyond the coaſt of Mawéralnahar, or Tranſoxania.

KHOUREH. The name of a city which gave name to Khouriſtan, a province of Perſia. It was built by Darab, the ſon of Bahaman, one of the antient kings of Perſia.

KHOUREH FARS. The name of a city of Perſia, built by Ardeſhir Babegan, and rebuilt by Ahhad al Doulat, Sultan of the dynaſty of the Dilimites, who called it Khairabad.

KHOURESHAPOUR. The name of a city built, or rather rebuilt, by Shahpoor, king of Perſia, ſurnamed Dhulaktaf. It is the ſame as the city of Sous, or Shouſter, which we have named Suſe, in Khouziſtan, the Suſiana of the ancients. See the title of Shuſhter, and Khouziſtan.

KHOURISTAN. The name of a province, or of a country of Perſia, to which the city of Khoureh gave name, of which we have ſpoken more largely before.

KHOUZ. The name of a city which has given name to the province of Khouziſtan, which has been ſince called Firouzabad.

KHOUZISTAN. The province of Khouziſtan, of a very great extent, ſituated between the province of Fars, and the country of Baſſrah. It has on its weſt ſide the plains of the city of Vaſſeth in the Arabian Irak; on the ſouth all the country which extends from Abadan (a city ſituated at the mouth of the Tigris, in the Perſian Gulph) as far as Dourat; on the eaſt the province of Fars; and to the north the Perſian Irak and Jebal, that is to ſay, the country and the mountains where Iſpahan is ſituated. Khouziſtan is what we call Suſiana, of which province the city of Shuſhſter, or Touſhter, is the capital.

KHOWAI, a place in Azerbijan.

KHOWAR, a place in Jebal.

KHUR, a city in Azerbijan, bordering on Salmar.

KI, name of the ſixth part of the ſecond cycle of the Khathaians and Ingurians, which being joined to the firſt cycle, ſerves to count their days, which are of the number of ſixty, in the ſame manner as our's are of the number of ſeven, and make a week.

According

According to the manner of counting the days amongſt this nation, *Ki-ſix* is the name of the ſixth day of the ſixty; *Ki-maou*, the ſixteenth; *Ki-Tchion*, the twenty-ſixth, *Ki-kai* the thirty-ſixth; *Ki-jou*, the forty-ſixth; and *Ki-vi*, the fifty-ſixth.

KIANGARI. The name which the Turks give to the city of Gangra, in Natolia.

KIFT. The name of a city of Egypt, of the province called Said Ala, which is the upper Thebais. It is diſtant from the Nile but ſeven paraſangs. It is that which Abdalmaal ſays is in the ſecond climate. This city is the ancient Coptos, which has formerly given the name to one of the provinces of Egypt, which the Egyptians had called Nomes, as may be ſeen in Strabo, like as it has been named by the Latins, Nomus Coptica. At this day that ſame city which they call alſo Kibth, gives the name to all Egypt, and to the nation which the Arabians call Alkibth, as well as Meſr, which is a name taken from holy ſcripture, becauſe of Miſraim, the ſon of Cham, the ſon of Noah.

KIG. The name of a ſoutherly province in Perſia.

KILAOFATRA or CALAOFATRA. This is the famous Cleopatra, queen of Egypt, who, Abulfarage mentions, has written books on ſeveral ſciences.

KILIS. The name the Turks give to the city of Cliſſa, in Dalmatia.

KIMAK or KIMAL. According to Ebn Aluardi, is the name of a nation of the Oriental Turks, who inhabit the country, bordering on the north of China.

KIN, the name of the city of the Irak, built by Thamarath.

KIRATOU. The name which the Turks uſe to ſignify the city of Cratous, in Servia, ſituated near Mount Hœmus, where there are mines of ſilver, in great abundance.

KIRDABAD. The name of a city of Perſia, built by Thamurath.

KIRIAT NOUH. A large village or city of Noah. See Thamanin.

KIROUAT VILAEITI. The name which the Turks give to Croatia.

KIS, KISEH, or KETSEH, the name of an iſland, ſituated in the Perſian Gulph, or between the ſea of Fars, which is that of Perſia, and the ſea of Oman, which is that of Arabia, which, with that of Perſia, make a part of the Indian Ocean along the coaſt of Arabia Felix. The modern geographers call this iſland Kiſhmir, and place it very near that of Ormuz.

KISH. The name of a ſmall province of Perſia, contiguous to that of Makran. The Portugueſe call theſe two provinces Cach and Makroun.

KISHMIR, Caſhmeer.

KISCOULA. The Caſtle of the Virgin. The name which the Turks have given to a tower built upon a rock in the middle of the ſea, in the paſſage between Conſtantinople and Iſkudar, or Scutari.

KIYUM, a city in Egypt, on the weſt of the Nile.

KOBADYAN, a place in Khoraſan.

KOBLAH, a city built by Cobad, ſon of Firoze Shah.

KOMM, a place in Jebal.

KORAN, or AL KORAN. *The Sacred Scripture*, or *Bible* of the Mohammedans. It is vulgarly called the *Alcoran*; but the firſt ſylable of the word *Alcoran* is nothing more than an article, and ſignifies *The*; and therefore the orthography of the word is *Al Coran* or *Al Koran*, that is *The Koran*.

The word Koran, derived from the verb *Kara*, to *Read*, ſignifies properly, in Arabic, the *reading*, or that which ought to be read. It is alſo called by ſome other names; as *Al Forkân*, from the verb *faraka*, to divide, becauſe it is divided into portions or ſections; alſo *Al Moſhaf*, the *Volume*, and *Al Kitab*, the *Book*, by way of eminence, which anſwers to the *Biblia* of the Greeks; and *Al Dhikr*, the *Admonition*, on account of its precepts.

The

The *Koran* is divided into a hundred and fourteen large portions, of very unequal length, which we call *chapters*; but the Arabian *Sowar*, a word properly ſignifying a row, order, or ſeries. Theſe chapters in the manuſcript copies, are not diſtinguiſhed by their numerical order, but by particular titles, which are taken ſometimes from a particular *matter* treated of, or perſon mentioned therein; but moſt commonly from the firſt word of note, which, in ſome chapters, is very far diſtant from the beginning, towards the middle, or perhaps at the end of the chapter. The occaſion of this ſeems to have been, that the verſe, or paſſage, wherein ſuch words occur, was, in point of time, revealed, and committed to writing, before the other verſes of the ſame chapter, which precede it in order. Some chapters have two or more titles, occaſioned by the difference of the copies. Some of the chapters having been revealed at Mecca, and others at Medina, the noting this difference makes a part of the title.

Every chapter is ſubdivided into ſmaller portions, of very unequal length, alſo, which we uſually call *Verſes*; but the Arabians *Aiat*, which ſighifies ſigns, or wonders, ſuch as are the ſecrets of God, his attributes, works, &c. delivered in thoſe verſes; many of which have their particular titles alſo, impoſed in the ſame manner as thoſe of the chapters.

Beſides theſe unequal diviſions of chapter and verſe, the Mohammedans have alſo divided their Koran into ſixty equal portions, which they call *Ahzab*, in imitation of the Jews, who have divided the *Miſhna* into as many parts. But the Koran is more uſually divided into ſections, named, *Aſza*, each of twice the length of the former, and ſubdivided into four parts. Theſe diviſions are for the uſe of the readers in the royal moſques, and in the adjoining chapels where the emperors and great men are interred. There are thirty of theſe readers belonging to every chapel, and each reads his ſection every day; ſo that the whole Koran is read over once a day.

Next after the title, at the head of every chapter, excepting only the ninth, is prefixed the following ſolemn form, by the Mohammedans, called the *Biſmillah*.

In the name of the moſt merciful God. Which form, Mohammed probably took from the Perſian *Magi*, who uſually began their books in theſe words, *Benaur Yeſdam*, &c. *In the name of the moſt merciful, juſt God.* This auſpicatory form, as alſo the titles of chapters, are, by the generality of the doctors and commentators, believed to be of divine original, no leſs than the text itſelf, tho' the more moderate are of opinion, they are only human additions.

There are twenty-nine chapters of the Koran, which have this peculiarity, that they begin with certain letters of the alphabet, ſome with a ſingle one, others with more. Theſe letters the Mohammedans believe to be peculiar marks of the Koran, and to conceal ſeveral profound myſteries, the knowledge of which has been communicated to no mortal, their prophet only excepted. Some however take the liberty of gueſing at their meaning, and ſuppoſe the letters to ſtand for words, expreſſing the names, attributes, and works of God.

The Koran is univerſally allowed to be written in the pureſt and moſt elegant language, and to be the ſtandard of the Arabic tongue. Mohammed appealed to the excellency of its ſtile, as one proof of its divine original, and publickly challenged the moſt eloquent men in Arabia, to produce a ſingle chapter that might be compared with it. Upon this ſubject they tell the following ſtory: A poem of one Labîd Ebn Rabîa, one of the greateſt wits of Arabia, in Mohammed's time, being fixed upon the gate of the temple of Mecca, an honour allowed to none but the moſt eſteemed performances, none of the other poets durſt offer any thing of their own in competition with it. But the

ſecond chapter of the Koran being fixed up by it ſoon after, *Labid* himſelf (then an idolater) on reading the firſt verſes only, was ſtruck with admiration, and immediately profeſſed the religion taught thereby, declaring, that ſuch words could proceed from an inſpired perſon only. The ſtile of the Koran is generally beautiful and fluent, eſpecially where it imitates the prophetic manner and ſcripture phraſes. It is conciſe, and often obſcure, adorned with bold figures after the eaſtarn taſte, enlivened with florid and ſententious expreſſions, and in many places, eſpecially where the majeſty and attributes of God are deſcribed, ſublime and magnificent.

The general deſign of the Koran (to uſe the words of a very learned perſon) ſeems to be this: to unite the profeſſors of the three different religions then followed in the populous country of Arabia, who for the moſt part lived promiſcuouſly, and wandered without guides, the far greater number being idolaters, and the reſt Jews and Chriſtians, and to bring them all to the obedience of Mohammed, as the prophet and embaſſador, of God, who, after the repeated admonitions promiſes, and threats of former ages, was at laſt to eſtabliſh God's religion on earth by force of arms, and to be acknowledged chief pontiff in ſpiritual matters, as well as ſupreme prince in temporal.

The great doctrine of the Koran is the unity of God; to reſtore which fundamental of true religion, Mohammed pretended, was the chief end of his miſſion. He taught his followers, that, whenever the true religion became neglected or corrupted in eſſentials, God had the goodneſs to admoniſh mankind thereof, by ſeveral prophets, among whom Moſes and Jeſus were the moſt diſtinguiſhed, till the appearance of Mohammed, who is their *ſeal*, no other being to be expected after him. And the more effectually to engage people to hearken to him, great part of the Koran is employed in relating examples of dreadful puniſhments formerly inflicted by God, on thoſe who rejected and abuſed his meſſengers, ſeveral of which ſtories, or ſome circumſtances of them, are taken from the Old and New Taſtaments; but many more from the apocryphal books and traditions of the Jews, and Chriſtians of thoſe ages. The other part of the Koran is taken up in delivering moral precepts and inſtructions.

But, beſides this general plan of the Koran, there are many paſſages in it, which are occaſional, and relate to particular emergencies: For, whenever any thing happened, which perplexed and gravelled the falſe prophet, and which he could no otherwiſe get over, he had conſtant recourſe to a new revelation, and he found the ſucceſs of this method anſwer his expectation.

That Mohammed was really the author and chief contriver of the Koran, is beyond diſpute; tho' it be highly probable, that he had no ſmall aſſiſtance in his deſign from others, as his countrymen failed not to object to him: However, they differed ſo much in their conjectures as to the particular perſons, who gave him ſuch aſſiſtance, that they were not able to prove the charge. The general opinion of the Chriſtians is, that he was aſſiſted chiefly by one Sergius, a Neſtorian Monk, with whom Mohammed, in his younger years, had ſome conference at Boſra, a city of Syria Damaſcena; and by a Jew, named Abdallah Ebn Salâm, who was of a good family in Iſpahan, and had embraced Chriſtianity. However it be, the Mohammedans abſolutely deny, that the Koran was compoſed either by their prophet himſelf, or by any other for him; it being their general and orthodox belief, that it is of divine orginal, nay, that it is eternal and uncreated, remaining, as ſome expreſs it, in the very eſſence of God: that the firſt tranſcript has been from everlaſting by God's throne, written on a table of vaſt bigneſs; that a copy from this table, in one volume, on paper,

was

was by the miniſtry of the angel Gabriel, ſent down to the loweſt heaven, in the month *Ramadhân*, from whence Gabriel revealed it by parcels, ſome at Mecca, and ſome at Medina, at different times, during the ſpace of twenty three years, as the exigency of affairs required; giving him, however the conſolation of ſeeing the whole (which they tell us, was bound in ſilk, and adorned with gold and precious ſtones of paradiſe) once a year. They ſay that few Chapters were delivered entire, the moſt part being revealed piecemeal, and written down from time to time by the prophet's *Amanuenſis*. The firſt parcel that was revealed, is generally agreed to have been the firſt five verſes of the ninety-ſixth Chapter. After the new revealed paſſages had been taken down in writing from the prophet's mouth, they were publiſhed to his followers, ſeveral of whom took copies for their private uſe, but the far greater number got them by heart. The originals were put promiſcuouſly into a cheſt, obſerving no order of time; for which reaſon it is uncertain when any paſſages were revealed.

The methodizing and digeſting theſe pretended revelations was the work of Mohammed's ſucceſſor, Abubekr; who collected not only thoſe which had been written; but ſuch alſo as had been learned by heart; and this tranſcript, when compleated, he committed to the cuſtody of Hafisa, the daughter of Omar, one of the prophet's widows. In the thirtieth year of the Hegira, the Khalif Othman, obſerving the great diſagreement in the copies of the Koran in the ſeveral provinces of the empire, ordered a great number to be tranſcribed from that of Abubekr: Theſe copies were diſperſed in the ſeveral provinces of the empire, and the old ones burnt and ſuppreſſed.

There are ſeverel principal editions, if they may be ſo called, or ancient copies of the Koran; two of which were publiſhed and uſed at Medina, a third at Mecca, a fourth at Cufa, a fifth at Baſra, a ſixth in Syria, and a ſeventh, called the common, or vulgar edition. Of theſe editions, the firſt makes the whole number of the verſes 6000; the ſecond and fifth 6214; the third 6219; the fourth 6236; the ſixth, 6226; and the laſt 6225; but they are all ſaid to contain the ſame number of words, namely 77639, and the ſame number of letters, viz. 323015: for the Mohammedans, like the Jews, have ſuperſtitiouſly numbered the very words and letters of their law; nay, they have taken the pains to compute the number of times each particular letter of the alphabet is contained in the Koran.

There being ſome paſſages in the Koran, which are contradictory, the Mohammedan doctors obviate any objection from thence, by the doctrine of *Abrogation*: For they pretend, that God commanded ſeveral things in the Koran, which for good reaſons were afterwards revoked and abrogated. Paſſages abrogated are diſtinguiſhed into three kinds: The firſt, where the letter and the ſenſe are both abrogated; the ſecond, where the letter only is abrogated; and the third, where the ſenſe is abrogated, tho' the letter remains. Thus they tell us of ſeverel verſes, which, in the prophet's life time, were read in the Chapter of Repentance, but are not now extant; and they have a tradition, that one Abdallah Ebn Maſûd, having written down a verſe from the prophet's own mouth, when he looked into his book the next morning, found it was vaniſhed, and the leaf left blank; and that having acquainted the prophet therewith, he aſſured him, that the verſe was revoked the ſame night.

The Koran being the Mohammedan's rule of faith and practice, it is no wonder it's expoſitors and commentators are ſo numerous. Theſe writers uſually diſtinguiſh the contents of the Koran into *allegorical* and *literal*; the former comprehending the more obſcure, parabolical, and enigmatical paſſages, and ſuch as are repealed, or abrogated; the latter

theſe

thoſe which are plain, perſpicuous, liable to no doubt, and in full force.

By what has been ſaid, the reader may eaſily believe, this book is held in the greateſt reverence and eſteem among the Mohammedans. They dare not ſo much as touch it without being firſt waſhed or legally purified; which leſt they ſhould do thro' inadvertance, they uſually write theſe words on the cover, or on a label: *Let none touch it, but they who are clean.* They read it with great care, and reſpect, never holding it below their girdles. They ſwear by it, conſult it on the moſt weighty occaſions, carry it with them to war, write ſentences of it on their banners, adorn it with gold and precious ſtones, and knowingly do not ſuffer it to be in the poſſeſſion of any of a different perſuaſion.

Ali ſaid of the Koran, that it contained hiſtories of the paſt, predictions of the future, and laws for the preſent time. Other Arabian authors have ſaid, that the Koran has two faces, the one of a man, the other of a beaſt, and that it promiſes with the one, and threatens with the other. Mohammed himſelf ſaid to his followers: *Read the Koran, and weep; for if you do not weep now, you will one day be forced to weep.*

The interpreters of the Koran unanimouſly agree, that the moſt eloquent paſſage of this whole book is that which is contained in the chapter *Houd*, where God is introduced bidding the waters of the deluge ceaſe. The words are theſe: *Earth, ſwallow up thy waters; Heaven, draw up thoſe thou haſt poured out: Immediately the waters retreated, the command of God was obeyed, the ark reſted on the mountains, and theſe words were heard: Woe to the wicked!*

The ſame interpreters remark likewiſe, that the moſt excellent moral of the whole Koran is comprized in this verſe of the chapter *Aaraf: Pardon eaſily, do good to all, and contend not with the ignorant.* They add, that Mohammed demanded of the angel Gabriel a more ample explication of this verſe, which was given him in theſe words: *Seek after him, who drives you away, give to him, who takes from you; pardon him, who offends you: for God would have you plant in your ſouls the ſeeds of the greateſt perfections.* This morality is plainly borrowed from the evangelical precept of *rendering good for evil.*

It is related in the chapter *Anfal*, that, at the time when Mohammed was publiſhing his Koran at Mecca, Naſſer Ben Hareth, being returned from Perſia, where he had traded a long time, and entertaining his friends with ſeveral fabulous ſtories which he had taken from the annals of that country, in which the exploits of Aſfendiar and Roſtam, two Perſian heroes, are pompouſly deſcribed, ſaid to them, "The ſtories I relate to you "are much more agreeable than thoſe with "which Mohammed entertains you." Theſe fables of Naſſer made ſuch an impreſſion on the minds of the Arabians, that, when Mohammed recited to them any ſtory of the Old Teſtament, they ſaid to him. "We have "already heard all theſe things, and much "finer; but both the one and the other are "nothing more than old fables of paſt times." Mohammed replied to Naſſer and his partiſans, only this: "What I ſay to you is the "pure word of God, which you ought to "receive with reſpect." Naſſer, hearing theſe words, put up a prayer to God, that, "If what Mohammed ſaid were really of "divine authority, he would rain down ſtones "upon them, and ſeverly puniſh them in "the next life;" But Mohammed artfully evaded this proof; for the angel Gabriel (as uſual) came to his aſſiſtance, and brought him this verſe; *God will not puniſh the wicked, O Mohammed, while you are among them.* This Naſſer, who preſſed Mohammed ſo ſtrongly, is never named by the Muſſulmans but with imprecations and curſes.

KORTOBAH. Cordova.

KOSTANTINYAH. Conſtantinople.

KUFAN. The city of Cufa, in Arabian Irak (or Chaldea.)

KUANEJ, a caſtle in Tranſoxania.

KUHISTAN. Perſian Irak, or the ancient Parthia.

KUJBULUJ, a mountainous country between Iſfahan and Kerman, inhabited by the Buluj robbers.

KULZUM. Cleyſma, a town in Egypt, near Mount Sinai.

KUNIYAH. Iconia.

KUNUD, name of a fabulous mountain in India, near to the fountain of immortality.

KURDISTAN, the country of the Curds.

KUS, a place in Upper Egypt.

KUTUCHTA. The name, which the Calmuc Tartars and weſtern Moguls give to their high prieſt, or ſovereign pontiff. The *Dalai-Lama*, or high prieſt of the Tartars, formerly eſtabliſhed the *Hutuchta*, as his vicegerent, or ſuffragan, over the northern people of Mogul and Ajuka; but this deputy, taking advantage of the diſtant reſidence of the ſovereign pontiff, ſet himſelf up as the ſpiritual head of the people. He encamps ſometimes in one place, and ſometimes in another; and is always ſurrounded with a numerous body of life guards. He carries with him likewiſe thoſe idols, which are of the greateſt repute, and pitches ſeparate tents for their peculiar ſervice. The Tartars adore him as a God, and ſhould any one ſcruple to believe his divinity, he would be looked upon with the utmoſt horror and deteſtation. The chief magiſtrates and perſons of diſtinction only dare approach him. When he gives them his bleſſing, he clinches his hand, and lays it upon their foreheads. When this imaginany deity decamps, his faithful devotees flock from all parts, and throw themſelves in his way, to obtain his heavenly benedictions, for which he is ſure to receive a valuable conſideration.

The *Kutuchta* never expoſes himſelf to public view, but on particular days; and then it is with all the pomp and magnificence imaginable. He marches to the ſound of muſical inſtruments, and is carried in proceſſion to a tent covered with Chineſe velvet, and open in the front. There he ſits himſelf croſs legged, on a throne, erected on a large ſquare eminence, in the midſt of a great number of cuſhions. On each ſide of this pontiff God, or vice deity, are two idols repreſenting the divine eſſence. On the cuſhions ſit the inferior Lamas, or prieſts, who perfume the *Kutuchta*, and the idols, with a kind of incenſe. Then they offer ſeven China cups full of milk, honey, tea, and brandy, to the idols, and as many to the ſovereign pontiff. In the mean time the whole aſſembly break out into loud acclamations, and often repeat theſe words; "Our *Kutuchta* is a ſhining Paradiſe."

To the idea of immortality, which theſe people entertain of their *Kutuchta*, they add another, which is altogether as whimſical and extravagant, *viz.* "that the *Kutuchta* grows old with the decreaſe of the moon, and renews his youth at the change of the ſame planet. The whole myſtery of this fantaſtical notion conſiſts in the holy father's ſuffering his beard to grow from one new moon to another, and never ſhaving himſelf but at her firſt appearance; at which time he dreſſes himſelf in all his ſplendor, and beſmears his face all over with white and red. As to the notion of the grand pontiff's immortality, the origin and foundation of it is this: All the Tartars hold a tranſmigration of ſouls; and this opinion induces them to imagine, that the ſoul of the expiring *Kutuchta* enters, immediately after his deceaſe, into the ſoul of his ſucceſſor. For which reaſon, he, who is intended to be the old pontiff's ſucceſſor, muſt conſtantly attend him, that the ſoul of the holy father may qualify the young one for his approaching deification; and that the young ſoul may every day have familiar converſe with the old one, poſſeſs all her qualities, and become as it were the ſame.

KUYA, a city in Ruſſia.

KYBRYS. The Iſland of Cyprus.

KYBT, Egypt. See Kift.

KYRYM. Crim Tartary.
KYSERYAH. Ceſarea.

L

LABET. Lybia.

LABNA, Mount Libanus, ſo called from the milky whiteneſs of its perpetual ſnow.

LACAB. Any ſurname, which is given to a perſon to diſtingniſh him from thoſe who bear the ſame name.

It is alſo often a title of honour; and ſometimes a nickname. The Plural is Alcab.

LAHAWAR, or LAHORE, a ſoobah of Hindoſtan.

LAITH, was the proper name of a braſier, who by his valour raiſed himſelf to the higheſt poſts in the dominions of Darham, who then reigned in Segiſtan.

He left three ſons Yacob, Amrou, and Ali, of whom the firſt was the founder of the dynaſty of the Soffarides.

LALI, name or ſurname, of a Perſian author, who amongſt other works has written a Perſian grammar.

LAMA. The name of the ſovereign pontiff, or high prieſt, of the Aſiatick Tartars, inhabiting the country of Barantola.

This kingdom is governed by two kings, or chief governors; the firſt of whom called *Deva*, applies himſelf to the government of the ſtate; the other, called *Lama*, lives retired from the world, and is not only adored by the inhabitants of the country as a deity, but alſo by the other kings of Tartary, who ſend him rich preſents, and go in pilgrimage, to pay him adoration, calling him *Lama Congiu*, i. e. *God, the everlaſting Father of Heaven*. He is never to be ſeen but in a ſecret place of his palace, amidſt a great number of lamps, ſitting croſs legged upon a cuſhion, and decked all over with gold and precious ſtones; where at a diſtance, they proſtrate themſelves before him, it being not lawful for any ſo much as to kiſs his feet. He is called *The Great Lama, or Lama of Lamas*, that is, *Prieſt of Prieſts*. And, to perſuade the people that he is immortal, the inferior prieſts, when he dies, ſubſtitute another in his ſtead, and ſo continue the cheat from generation to generation. Theſe prieſts perſuade the people, that the *Lama* was raiſed from death many hundred years ago, that he has lived ever ſince, and will continue to live for ever. He is honoured to that degree, that the greateſt lords and princes eſteem it the higheſt favor to have a ſmall particle of his excrements, which they hang about their necks, as an approved amulet againſt all manner of evils. See *Dalai-lama*.

LAMALIF, a particular letter of the Arabic Alphabet, according to ſome grammarians; ſome ſuperſtitious Muſſulman doctors alſo maintain, that Mohammed, in one of his traditions, has threatened with eternal damnation thoſe who deny it.

LANTHU, or LANUI. The name of a religious ſect in the kingdom of Tonquin, bordering upon China; ſo named from the author of it, who was a Chineſe by birth, and one of the moſt famous and ſkillful magicians that ever appeared in the Eaſt. He had a great number of diſciples, who gave out, that their maſter was miracuouſly born, that his mother conceived him without loſing her virginity, and that ſhe had carried him in her womb ſeventy years. Theſe people pretend to avert all kinds of evils by the help of charms, to caſt out devils, &c. *Lanthu*, or *Lancu*, ſignifies the ancient philoſopher.

LAOTUN or LAOKUN or LI-LAO-KUN. (The ſect of) An ancient Chineſe ſect, whoſe doctrines in a great meaſure reſemble thoſe of Epicurus.

Laotun was born in the reign of Tingu, about ſix hundred years before Chriſt, and about fifty before Confucius. This ſectary boaſted himſelf to be the offspring of heaven. In order to maintain this high character with a better grace, he endeavoured to perſuade his diſciples, that he had lain concealed

ceaſed fourſcore and one years in his mother's womb, and that, the moment before ſhe expired, he iſſued out of her left ſide, through a paſſage of his own making. The number nine, which he imagined to be the number of perfection, being multiplied by nine, and making fourſcore and one, was the origin and foundation of this belief.

Laotun ſoon gained a prodigious reputation by his doctrine, the ſubſtance of which was as follows: He taught that the Supreme Being is corporeal, and that he governs the ſubordinate deities, as an abſolute monarch does his ſubjects. He maintained that the ſoul dies with the body, and that *pleaſure* is the *ſummum bonum*. The eternal reaſon (he ſaid) produced one; that one brought forth two; from thoſe two proceeded three, and thoſe three created all things. From this doctrine, F. Le Compte would infer, that this Chineſe doctor had ſome idea of the ſacred Trinity.

Under the pretence of ſearching after pleaſure, which was acknowledged to be the *ſummum bonum*, his diſciples made it their whole ſtudy to prolong their lives, in order to keep a laſting poſſeſſion of their ſole felicity; for which purpoſe they gave into the moſt ſcandalous and ridiculous ſchemes, that could poſſibly be invented. They vainly imagined they could make themſelves immortal by their medicinal preparations. This prompted them to an indefatigable purſuit after the knowledge of chimiſtry. Hiao-vu, one of the Emperors of China, who gave into the notions of this ſect, was ſo conceited of the immortality he expected; that he aſſumed the the title of *Emperor of a Thouſand Years*. This dangerous notion inſenſibly gained ground and was generally embraced by perſons of the higheſt rank and diſtinction. The adepts of this ſect had the honourable title of *Cæleſtial Doctors* confered on them, and ſeverel ſpacious edifices were erected for them that they might form themſelves into regular ſocieties. Even temples were erected in honour of their founder, and both the Emperor and the people paid him divine honours.

The philoſophy of Confucius, which appeared not long after, put a ſtop to the progreſs of this ridiculous ſect in China.

LAOUN. Thus the Arabians, in their hiſtories, call the Emperor Leon, ſurnamed the philoſopher.

They mention in their hiſtories alſo another Loun or Leon, king of Armenia, who ſucceeded Hatim, or Haiton.

LAT. An idol worſhipped by the ancient Pagan Arabians. The Mohammedans pretend, it is a corruption of the word *Allah*, which ſignifies the true God.

Lat is likewiſe the name of an Indian Idol worſhipped in the town of *Soumenat*. His ſtatue was a ſingle ſtone, an hundred yards high, placed in the middle of a temple, ſupported by fifty-ſix pillars of maſſy gold. Mahmoud, ſon of Sebectigin, who conquered this part of India, broke down this idol with his own hands, and eſtabliſhed Mohammediſm, as far as he was able.

LEBID. His full name was Abu Akil, or Okail, Lebid Ben Rabiat. He was one of the moſt ancient Arabian Poets, who turned Muſſulman. He died at the city of Cufah, A. H. 141, aged one hundred and forty years.

LEKHSICON. This word, which the Arabs and Syrians make uſe of, is a corruption from the Greek Lexicon.

LEILA. Name of the Miſtreſs of Mejnoun. Theſe two lovers are very famous throughout the Eaſt.

Mohammed Ben Abdalrahman, who was alſo ſurnamed Ben Abi Leila, or Leilee, was a very celebrated Muſſulman doctor. He was *Cadhi* of the city of Cufah, where he was born A. H. 74, and where he died in the 148th of the ſame æra.

LESSAN. *The Tongue*. Thus the Arabians call alſo ſpeech or language. The Perſians ſay *Zeban*, and the Turks Dil.

LESSAN AL ARABI. The Arabic tongue, according to the Arabians, has taken its

its origin from Cahtan or Jocktan, the ſon of the patriach Heber; and its denomination from Yarab, ſon of Cahtan, founder of the kingdom of Hamyar, in Yemen, or Arabic Felix.

LIKHA. Thus the Cathaians call the ſeventh part of the twenty-fourth, which compoſe their year; *Linoun* is the nineteenth, *Litchen* the firſt, and *Litchon* the third.

LOCMAN AL HAKIM. Locman the ſage. He was held in the grateſt eſteem by the Orientals, for his wiſdom and virtues.

In the 31ſt Chapter of the Koran, which is called *Sourat Lokman*, Mohammed mentions that God ſaid the following words: *Lecadatina locman alhecmat; we have endowed Locman with wiſdom.* He was cotemporary with David.

LODOS. Thus the Turks call the wind, which the Greeks and Latins call Africus, and Libonotus.

LONDRA. London.

LOUBI. Thus the Arabians call the people of interior Lybia, whom the Turks call Cara Arab, or the black Arabs.

LOUI, ſignifies in the language of the Oriental Turks, a crocodile, which the Arabs call *Temſa*, the Perſians *Nebeng*, and the Cathaians *Tchen*.

LUIS. Thus the Turks call Lewis II, king of Bohemia, and Hungary, ſon of Ladiſlaus, who had been alſo king of Bohemia and Hungary, and grand-ſon of Caſimir, king of Poland.

He loſt his life in a battle he fought againſt Soleman, Sultan of the Turks, A. H. 932, A. D. 1525, aged twenty-one years.

It will not be improper here to obſerve, that this Lewis ought not to be confounded with Lewis I. of Hungary and Poland, who deſcended from the royal houſe of Anjou, and was father-in-law of Sigiſmond, king of Bohemia and Hungary.

The Arabs don't give the name of Lewis to the French kings, who were in the wars of the Holy Land; but the general title of *Redefrans*, which is a corruption of the Italians, *Re di Francia*.

M

MABAMONDI and MAPAMONDI, in Arabic, Perſian, and Turkiſh, ſignifies a geographic chart. They call it alſo *Kharthi* and *Kharthas*, and by all theſe words are very often underſtood either geography or a geographical book.

MACHIN. The empire of China.

MADRASSAH (*Arab.*) The name which the Mohammedans gave to ſeveral colleges, founded for the education of youth in the doctrines and principles of the Muſſulman relegion. There are a great number of theſe ſeminaries in thoſe countries, where Mohammediſm prevails. The moſt famous are the following:

Malek Shah, Sultan of the Selguicides, built one at Bagdad, which is called Madraſſah Al Hanifat, in which divinity is taught according to the ſentiments of Doctor Abu Hanifah.

The Khaliff Moſtanſer founded one in the ſame city, which ſurpaſſed all others in magnificence: He eſtabliſhed in it four profeſſors for the four principal ſects of Mohammediſm. Theſe had each ſeventy-five pupils under their care, who were provided with every thing. This college was called, from the name of its founder, Moſtanſeriah.

Mohammed, the ſon of Melikſhah, founded a college at Iſpahan, at a great expence. It was remarkable for the threſhold of the gate, which was made of a wooden idol, brought from the Indies by Mohammed, as a trophy of a victory obtained over a nation of Indians.

Nureddin, Sultan of Syria, founded two colleges; one at Aleppo, where were taught the Muſſulman traditions; the other, at Damaſcus. This latter was enlarged and enriched by Sultan Saladin, who founded likewiſe a college at Cairo for the ſect of Shafeians, or followers of the famous Doctor Shafei. The number of colleges in this

this city was ſo great, that there is an entire book, which treats of them.

MAGI or MAGIANS. An ancient religious ſect in Perſia, and other Eaſtern countries, who, abominating the adoration of images, worſhipped God only by *Fire*, in which they were directly oppoſite to the Sabians. See Sabians.

The chief doctrine of the *Magi* was, that there were two principles, one the cauſe of all good, and the other the cauſe of all evil, in which opinion they were followed by the Chriſtian ſect of the Manichees.

They called the good principle *Jazdan* and *Ormuzd*, and the evil principle *Abraman* or *Aherman*. The former was by the Greeks called *Oromaſdes*, and the latter *Arimanius*. See Arimanius and Oromaſdes.

The reaſon of their worſhipping *Fire* was, becauſe they looked upon it as the trueſt ſymbol of *Oromaſdes*, or the good God; as darkneſs was of *Arimanius*, or the evil God. In all their temples they had *Fire* continually burning upon their altars, and in their own private houſes.

The religion of the *Magi* fell into diſgrace on the death of thoſe ringleaders of that ſect, who had uſurped that ſovereignty after the death of Cambyſes; and the ſlaughter, which was made of the chief men among them, ſunk it ſo low, that Sabianiſm every where prevailed againſt it, Darius, and moſt of his followers, on that occaſion, going over to it. But the affection which the people had for the religion of their forefathers, not being eaſily to be rooted out, the famous impoſter Zoroaſter, ſome ages after, undertook to revive, and reform it.

The chief reformation this pretended prophet made in the Magian Religion, was in the firſt principle of it: For he introduced a God ſuperior both to *Oromaſdes* and *Arimanius*. Dr. Prideaux is of opinion, that Zoroaſter took the hint of this alteration in their theology from the prophet *Iſaiah*, who brings in God, ſaying to Cyrus, king of Perſia: *I am the Lord, and there is none elſe; I form the light, and create darkneſs; I make peace, and create evil.* (xiv. 7.) In ſhort, Zoroaſter held, that there was one ſupreme independent being, and under him two principles, or angels; one, the angel of light, or good; and the the other, the angel of evil, or darkneſs; that there is a perpetual ſtruggle between them, which ſhall laſt to the end of the world; that then the angel of darkneſs, and his diſciples, ſhall go into a world of their own, where they ſhall be puniſhed in everlaſting darkneſs; and the angel of light, and his diſciples, ſhall alſo go into a world of their own, where they ſhall be rewarded in everlaſting light.

Zoroaſter was the firſt who built fire-temples, the Magians before his time performing their devotion on the top of hills, and in the open air, by which means they were expoſed to the inconvenience of rain and tempeſts, which often extinguiſhed their *ſacred Fires*. To procure the greater veneration to theſe *ſacred Fires*, he pretended to have received *Fire* from heaven, which he placed on the altar of the fire-temple he erected, which was that at Xis in Medea, from whence they ſay it was propogated to all the reſt.

The Magian prieſts kept their *ſacred Fire* with the greateſt diligence, watching it day and night, and never ſuffering it to be extinguiſhed. They fed it only with wood ſtript of its bark; and they never blowed it with their breath, or with bellows, for fear of polluting it: To do either of theſe, was death by their law.

The Magian religion, as reformed by Zoroaſter, ſeems in many things to be built upon the plan of the Jewiſh. The Jews had their *ſacred fire*, which came down from heaven upon the altar of burnt offerings; which they never ſuffered to go out, and with which all their ſacrifices and oblations were made. Zoroaſter in like manner, pretended to have brought his holy *fire* from heaven: And, as the Jews, had a *Shechinah* of the divine preſence among them, reſting over the Mercy Seat

Seat, in the Holy of Holies, Zoroaſter likewiſe taught his Magians to look upon the *ſacred Fire* in their temples as a *Shechinah*, in which God eſpecially dwelt. From theſe and ſome other inſtances of analogy, between the Jewiſh and Magian religions, the learned author above mentioned infers, that Zoroaſter had been firſt educated and brought up in the Jewiſh religion.

The prieſts of the *Magi* were the moſt ſkilful mathematicians and philoſophers of the ages in which they lived, inſomuch that a learned man and a *Magian* became equivalent terms. This proceeded ſo far, that the vulgar, looking on their knowledge to be more than natural, imagined they were inſpired by ſome ſupernatural power. And hence thoſe, who practiced wicked and diabolical arts, taking upon themſelves the name of *Magians*, drew on it that ill ſignification, which the word *Magician* now bears among us.

The Magian prieſts were all of one tribe, as among the Jews; none but the ſon of a prieſt being capable of being a prieſt among them. Catullus tells us, they were to be the inceſtuous offſpring of mothers and their ſons:

Nam Magies ex matre et gnato ijnatur oportet,
Si vera eſt perſarum impia religio.

The Magi muſt from th' inceſtuous mixture ſpring,
Of ſons and mothers; ſo the Magi ſing.
The Perſians praiſe the monſtrous breed, not blame,
And ſkreen foul inceſt with religion's name.

The Royal Family among the Perſians, as long as this ſect ſubſiſted, was always of the ſacerdotal tribe. They were divided into three orders; the inferior Clergy, the Superintendants or Biſhops, and the Archimagus, or Arch Prieſt.

Zoroaſter had the addreſs to bring over Darius to his new reformed religion, notwithſtanding the ſtrongeſt oppoſition of the Sabians, and from that time it became the national religion of all that country, and ſo continued for many ages after till it was ſupplanted by that of Mohammed. They who profeſſed the *Magian religion* in Lucian's time, were the Perſians, the Parthians, the Bactrians, the Khowarezmians, the Arians, the Sacans, the Medes, and many other barbarous nations. There is a remnant of theſe Magians ſtill remaining in Perſia, and India. The natives call them *Gaurs*. See Gaurs.

Zoroaſter compoſed a book containing the principles of the Magian religion. It is called *Zendaveſta*, and by contraction Zend. See Zend.

The learned are divided about the origin of the word *Magi*; ſome fetch it from the Perſian language, in which, they ſay, it ſignifies *a Prieſt*. Others derive it from the Greek *Megas*, *Great*; but Voſſius derives it from the Hebrew, *Haga*, to *Meditate*; whence is formed *Maaghim*, in Latin *Meditabundi*, q. d. *people addicted to meditation*, which agrees very well with the character of the Magi.

MAHADEYAH, a city in Africa.

MAHADI or MEHEDI. Director and pontiff of Muſſulmaniſm. This was the ſurname of the twelfth and laſt Iman of the race of Ali. His proper name was Abulcaſſem Mohammed, and he was a ſon of Haſſan Al Aſkeri, who was the eleventh Iman. It is he, whom the Muſſulmans believe, will appear again at the end of the world.

MAHISER, Fiſh heads. Thus the Perſians call thoſe people whom the Greeks called Ichthyo-phages, that is to ſay, the Fiſh-eaters.

MAHJAM, a city on the coaſt of the ſea of Yemen.

MAHMOUD BEN FARAGE. Name of a famous impoſtor, who gave himſelf out for Moſes riſen from the dead; but he was flogged to death by the order of the Khalif Motawakel.

MAKEDUN

MAKEDUN and MAKEDUNYA, Macedonia. Nicomedia.

MALAZJERD, a place in Meſopotamia.

MALEC. So the Mohammedans call the principal angel, whom they ſuppoſe to have the care of Hell.

In the Koran it is ſaid (ſpeaking of infidels;) *And they ſhall call aloud, ſaying, O Malec, intercede for us, that the Lord would end us by annihilation. And he ſhall anſwer; Verily ye ſhall remain here for ever. We brought ye the truth heretofore, and ye abhorred the truth.*

Some of the Mohammedan doctors ſay, this anſwer will not be given till a thouſand years after.

MALEKITES. So the Mohammedans call the ſecond of the four orthodox ſects of their religion. The founder of this ſect was Malek Ebn Ans, born at Medina about the year of the Hegira 95.

This doctor, being viſited in his laſt illneſs by a friend, who finding him in tears, aſked him the cauſe of his affliction, replied: "Who has more reaſon to weep than I? "Would to God, that for every queſtion, de- "cided by me according to my own opinion, "I had received ſo many ſtripes! Then "would my account be eaſier. Would to "God, I had never given any deciſion of "my own."

This doctrine of Malek is chiefly followed in Barbary and other parts of Africa.

MALEK AL BEHR *(Arab.) King of the Sea*, a Syren.

MAMLOUK. This word, the plural of which is *Memalik*, ſignifies in Arabic, a ſlave in general; but in particular, it means the Turkiſh and Circaſſian ſlaves, whom the kings of the poſterity of Saladin had inſtructed in military exerciſes, and who at laſt made themſelves maſters of Egypt, and are ſufficiently known by the name of Mamlucs.

Theſe Mamlucs reigned in Egypt two-hundred and ſeventy-five years, that is to ſay, from A. H. 648, till 923, when Selim I. Sultan of the Turks, entirely ſubdued, and exterminated them.

MAN, is a Perſian weight, equal to a pound.

MANI. In the reign of Shapoor, ſon of Ardeſhir, King of Perſia, a painter, named Mani, having learned by the converſation of ſome Chriſtians, *that the Redeemer had promiſed to ſend a Comforter, after him*, formed the wild deſign of paſſing for the *Paraclete*; and, as no opinions are ſo abſurd, which many will not embrace, he ſoon drew together a multitude of proſelytes. Shapoor was enraged at this impoſture, and wiſhed to puniſh the author of it; but *Mani* found means to eſcape, and fled into Eaſtern Tartary, as far as the borders of China, having firſt told his followers, that he was going to heaven, and promiſed to meet them in a certain grot, at the end of the year. In his retreat he amuſed himſelf with painting a number of ſtrange figures and views, which at the year's end, he ſhewed to his diſciples, as a work given to him by angels: He was a very ingenious artiſt, and had a lively fancy, ſo that his pictures, which were finely coloured, eaſily perſuaded the credulous multitude, in the infancy of the art in *Aſia*, that they were really divine; they were bound together in a book called *Erteng*, which is often alluded to by the Perſian poets, one of whom, addreſſing himſelf to a great painter, ſays, "The point of thy pencil, draws a "line over the leaves of Erteng, that is, effa- "ces them." *Mani*, by a whimſical mixture, blended in his doctrine, the metemphſycoſis of *Brahma* and *Viſtnu*, and the two principles of Zeratuſht, together with ſeveral tenets of the Alcoran, and even of the Goſpel; yet this motley religion, ridiculous as it may ſeem, was followed even by Biſhops and Patriarchs. Our writers call the profeſſors of this ſect Manicheans; but they ſhould, by analogy be called Manians. The Impoſtor was put to death in the reign of Bahuram, grandſon of Shapoor. Had he been, like Mohammed

Mohammed, a ſucceſsful warrior, inſtead of an obſcure artiſt, his religion would, perhaps, have been ſpread over all Aſia: For it was the miraculous privilege of *the true Faith* alone, to make its way, in defiance of perſecution, by the force of its indiſputable truth, and the ſanctity of its precepts.

MANIPA. The name of a monſtrous idol, worſhipped in the kingdoms of Tangut, and Barantolo, in Tartary.

This idol has nine heads, which riſe pyramidically, there being three in the firſt and ſecond row, then two, and one at the top of all.

A bold reſolute, young fellow, dreſſed in armour, and prompted by enthuſiaſtic rage, on certain days of the year, runs about the city Tanchuth, and kills every one he meets, in honour of the goddeſs. By ſuch ontrageous ſacrifices as theſe, the devotees imagine they extremely oblige *Manipa*.

MANKUSORE. An emporium within three coſs of Bijinagore.

MANSURAH, a city of Sind.

MANZI, a place in Turkeſtan.

MARAGHAH, a place in Azerbijan.

MARAND, a place in Azerbijan.

MAREB, a city of Yemen.

MAREDIN, a place in Meſopotamia.

MARKOUS. St. Mark.

MARUALRUD, a place in Khoraſan.

MASHAHALLAH. This is the name, or ſurname of an author who is alſo ſtiled Al Meſri, or the Egyptian.

It is alſo the name of a Jew, who was a great aſtronomer, and lived in the time of the Khalifs Al Manſor and Al Mamon.

MASAUPASA. A famous faſt amongſt the Eaſt Indian Pagans. The name is derived from *Maſa*, which in the Malabarian language, ſignifies a *Mouth*; and *Upada*, a *Faſt*: It is the moſt ſacred of all their faſts, and begins with the laſt day of October.

Such as keep this faſt, having firſt waſhed and dreſſed themſelves very clean, repair to the pagoda, or temple, of the god *Viſtnum*; and, the next morning, having changed their cloaths go round the temple one hundred and one times, and the moſt devoted one thouſand and one times. They repeat the ſame ceremony every day, during the whole months of November and December, always muttering to themſelves the words *Naraina*, and *Aquanama*. All this while, they muſt eat nothing but milk and eggs; muſt not ſo much as look upon a woman; nor think or ſpeak of any think but what relates to *Viſtnum*.

The next year they perform the ſame devotion, beginning with the firſt day of December, and continuing till the tenth day of January, in all forty days. The third year they begin with the firſt of January, and end with the tenth of February; and ſo on, for nine years longer, till the number of twelve years is completed; after which they receive a general pardon for all their ſins.

MATTA. St Matthew.

MAOU, is the name which the Khathaians give to the fourth of their cycles, or *Tchagſs*, which the inhabitants of Turkeſtan name *Thauſhcan*, and the Perſians, *Khergouſh*, names ſignifying in their languages, a *Hare*.

MAOULA. This Arabian word has many, and quite oppoſite ſignifications; but commonly means a Lord or Maſter.

It is however to be obſerved that this word alſo often ſignifies a ſlave, a freed man, and a companion.

MAWBEK. The Valley of Gehenna, where they ſacrificed children to Moloch.

MAWERELNEHR. Tranſoxania, Khoraſan.

MAWFIEJET, the city of Medina.

MAWNISET, a city in Meſopotamia.

MAZDAK. Name of a famous impoſtor, a native of Perſia, ſurnamed Zendik, that is to ſay, the impious. He lived in the reign of Cobad, the father of Khoſroes; but was impriſoned, and afterwards put to death, by the order of Nuſhirvan, ſon of Cobad.

MAZENDERAN. Name of a country near the Caſpian Sea, to the north of Gilan.

MAZINAN, a place in Khoraſan.

MECCA,

MECCA. (The Temple of) See Caaba.

MEDHADH or MADHADH BEN AMROU. This is the name of the father-in-law of Iſhmael, ſon of Abraham, whoſe daughter he married in Arabia, and who was the mother of Thabeth, ſon of Iſhmael, who ſucceeded him in the principality of Mecca.

MEDHALEMI. Dar Al Medhalem. A Court of Juſtice, eſtabliſhed by the ancient kings of Perſia, in order to puniſh the oppreſſions which the lower claſſes of people ſuffered from the great lords of the kingdom.

This tribunal is often mentioned in the hiſtory of the ancient kings of Perſia.

MEDINA, a city of Arabia.

MEGHREB. Heſperia, Africa, Barbary, Mauritania. The weſt.

MEGMA (*Arab.*) The Mohammedans underſtand by this word, an aſſembly, or council of Imams, or doctors of the law.

Sultan Maſſoud Suljuky, held one of the aſſemblies for the depoſition of one Khalif, and the creation of another.

Saladin, called a *Megma* at Cairo, to depoſe the Fathemites, whoſe Khalifat was entirely ſuppreſſed.

Mohammed, Sultan of the Khouarezmians, aſſembled the greateſt part of the Muſſulman doctors, under his government, to depoſe the Khalif Naſſer, and elect Termedi, in his place. But the Mohammedan hiſtorians remark, that he was puniſhed for this proceeding, by the invaſion of Ginghezkhan, made upon his territories.

MEGNOUN. This word, which properly ſignifies in Arabic, a *Fool*, and a *Madman*, means alſo, in particular, a man who is tranſported by love, either divine or profane.

MEHADOU. The name which the *Brachmans*, or *Bramins*, give to a kind of ſubaltern, or inferior divinity, which God is ſuppoſed to have created before the world.

They believe, that God will make uſe of this divinity as his inſtrument, at the end of the world to deſtroy all created beings.

MEHRAH, a place in Yemen.

MEIMEND. There are two cities, or large villages, in Perſia, that bear this name. The firſt is in the province of Zabuleſtan, or Roſtamdar, the ancient patrimony and government of the famous Roſtam. The other city or village, which bears the name of Meimend is ſituated at the diſtance of two days journey from the city of Shiraz, towards the ſouth, but is nothing conſiderable.

MEKAFAT (*Arab.*) In Engliſh, *Retaliation*. The Arabians underſtand by this word, the rewards and puniſhments, which God has appointed for good and bad actions, in this world; and it is a proverbial ſaying among them, *Hi mekafat fid dunia, There is a juſtice in this world.*

They underſtand likewiſe, by *Mekafat*, the puniſhment or retaliation, and the expiration of murder and the ſpilling of blood. They call this likewiſe *Diat*, that is *ten for ten*.

MEKARIM. Name of a mountain, where, it was believed, divine fire was kindled on the firſt night of Ramzan, and burnt the whole month.

MEKHLAF, is an Arabic word, peculiar to the people of Yemen or Arabia Felix, and ſignifies a caſtle or fortreſs, ſituated on the ſea coaſt. It is apparently, ſuch kind of towers, as are to be ſeen on the coaſts of the Mediterranean Sea, which ſerve to defend thoſe who navigate upon thoſe coaſts from being ſurpriſed by the Corſaires, or pyrates. The Spaniards call them Atalayas.

MELAHEDAH. This is the plural of *Melhed*, which ſignifies, an impious man, a man without religion.

MELEK. This word, the plural of which is *Melaikah*, ſignifies in Arabic and Turkiſh, an angel, whom the Perſians call *Firiſhteh*.

Ebn Malek, or Ebn Firiſhteh, is the name of an author.

MELILAH or MELALAH, a city of Africa.

MELILET, a Town in Mauritanea.

MELINDA, and MELINDER. A city of the country called by the Arabians, *Balad al Kofera*, that is, *The Country of the Caffries*, or otherwiſe, *Alzinge*, from whence we form the name *Zanguebar*.

MEMBEJ, a town in Syria.

MENF, Memphis in Egypt.

MERBATH, a city of the province of Hudhramuth, in Yemen, or Arabia Felix.

MEROU. Is the name of two cites in the province of Khoraſan. The firſt of which is called for diſtinction, Merou Shahjehan, which Ebn Khalekan expounds thus: "The Soul or delight of the King, and has "been the royal ſeat of many Sultans, and "particularly of the *Selguicides*," it therefore takes rank of the three other capital cities of that great province, which are Balkh, Herat, and Neſſapour. The ſecond city, bears the name of Merou on the River, becauſe it is ſituated upon a river which diſcharges itſelf very near that city into the Gihon or Oxus.

MESR. Egypt, Grand Cairo.

MESSILAH, a city of Africa, which was rebuilt by Caiëm Beemrillah, the ſon of Mahadi, the firſt Khalif of the Fathemites, in Africa, in the 315th year of the Hegira, but it loſt its name: For Caiëm, called it Mohammediah, and it is now called Mohammete.

MESSINAH. Meſſina, a city in Sicily, well known.

MIAFAREKIN, an epiſcopal city of Syria, well known.

MIBAR. The Coaſt of Malabar.

MIDIAN, a city in Arabia Petrea.

MIDIAN, is Madian, the ſon of Iſhmael, ſon of Abraham, the patriarch. *Aoulad Midian, the Children of the Poſterity of Midian.* Theſe were the Madianites, a people of Arabia. The Muſſulmans alſo call them Caoum Shoaib, *the people of Jethro*, becauſe they pretend that Jethro, the father-in-law of Moſes, whom they acknowledge for a prophet, was ſent by God to the Madianites, to preach to them; and they add, that this people refuſing to hear Jethro, was ſeverely puniſhed by God for it.

Though the Madianites are taken for Arabs; yet they were not of the tribes of Arabia: So that they paſs a ſtrange people which ſettled in Arabia.

However, it ſeems that the people of Midian, or of Jethro, can be conſidered as that of Saleh and Houd, which were the Adites and Themudites, whom the Arabs ſay were exterminated by God for their infidelity, and whom they reckon among the tribes of Arabia, whom they call loſt.

MIDIL. Mytilene.

MIKAIL, St. Michael the Archangel, whom the Muſſulmans acknowledge to be the protector of the Jews, in the ſame manner as Gabriel is of the Mohammedans.

MIMAND, a city of Zebuliſtan.

MIMET. A part of the city of Iſpahan.

MINCHAB (*Hebr.*) So the Hebrews called thoſe offerings which had no life, in oppoſition to the *Corban*, or thoſe, which had life. See Corban.

The *Minchabs* were of five ſorts:

1. Of bare flower,
2. Made into cakes, & baked in an oven,
3. Fryed in a pan,
4. Upon a gridiron,
5. The firſt fruits.

The cakes were either kneaded with, or fryed in, or rubbed over, with oil, which was always that of olives; and as none of them were to have any leaven, ſo neither were they to have any honey. If this laſt was at all offered, it was by itſelf, and under the notion of firſt fruits.

MIR, is an abbrevaition of *Emir*, which in Arabic ſignifies, *Chief Prince, and Commander.*

MIRBAD, a particular place in the city of Buſſorah, or Baſrah where the poets aſſembled to recite their works, and expoſe them to the public cenſure.

MIRBATH, a city of the province of Yemen, or Arabia Felix, ſituated between the city of Thaffar, which is to the northward of it, and the ſepulchre of Houd to the ſouthward.

MIRIAM

MIRIAM. This word which in Arabic ſignifies Mary, is taken from the Hebrew and Syriac, and commonly is only applied to the Virgin Mary.

MIRZA, is an abbreviation of Emir Zadeh, which in Perſian ſignifies, the ſon of a Prince.

MISHAR. The Caaba, or Temple of Mecca.

MOCADDES. Holy or ſanctified. *Beit Al Mocadès, The Holy Houſe.* The Mohammedans call thus the temple, and even the city of Jeruſalem, which they alſo name *Cods Sherif*, that is to ſay, *The Holy and Illuſtrious City.*

MOCANNA. Surname of Hakem, ſon of Haſhem, a famous impoſtor of Khoraſan, who lived in the reign of the Khalif Makadi.

MOCATHAM, a mountain commonly called the holy Mountain, becauſe of the great number of monaſteries, (full of holy perſons) that are built there.

MOCRI. This word which ſignifies in general the Reader, is the ſurname, or title, of ſeveral authors.

MODEN. Modena in Italy.

MOHAMMED, ſurnamed Sarbedal, or Sarbedar. Name of a Sherif, or deſcendant of Ali, who was the chief of a kind of vagabonds, who had made themſelves maſters of the city of Sebzwar, and of ſome others in Khoraſan. This perſonage was alſo called Syd Mohammed, and altho' he was the head of a gang of highwaymen or robbers, yet he was much eſteemed for his probity.

MOHAMMED DEMESHKI. Name of an illuſtrious Perſian poet, who lived in the time of Fadhel, the ſon of Jahia, the Barmecide.

MOHAMMED BEN JIABER BEN SENAN. Name of a great philoſopher and mathematician, whom we know by the name of Geber.

MOHAMMED BEN KHOAEND, or KHAVEND, or KHOND SHAH. Name of a famous Perſian hiſtorian, whom we know under the name of Mirkond.

MOHAMMEDANS Thoſe who profeſs to believe and practiſe the religion of Mohammed.

Mohammed, the author of this religion, was born at Mecca, in Arabia, in the ſixth century. Authors are not agreed as to the year of his birth; but the moſt probable opinion is that which places it in the year 571, or 572. He was of the family and tribe of the Coreiſhites, eſteemed the moſt ancient and illuſtrious of the country; but his parents Abdalla and Emina were poor. Abdalla died two months before the birth of Mohammed, who was brought up by his uncle Abutaleb, and by him placed in the ſervice of a woman, who ſold merchandizes into Syria. This woman named Cadigha, fell in love with Mohammed, the driver of her camels, and married him. He was then twenty-five years old. He had by his wife three ſons, who died very young, and three daughters, who were well married.

Being ſubject to the falling ſickneſs, he made Cadigah believe, he fell into convulſions upon the ſight of the angel Gabriel, who came from God to reveal to him ſome things concerning religion. Cudigha, either really deceived, or pretending to be ſo, went from houſe to houſe, and ſpread a report, that her huſband was a prophet. His valet, and ſome other perſons, ſuborned for that purpoſe, did the ſame, and by this means procured him a great number of followers, inſomuch, that the magiſtrates of Mecca began to fear a ſedition. And therefore, to prevent the diſorders which a new ſect uſually produces, they reſolved to get rid of Mohammed. He was apprized of their deſign, and fled from Mecca. This flight of Mohammed is the famous epocha, from whence the Mohammedans reckon the years of the Hegira. See Hegira.

Mohammed retired to Medina, accompanied by a very few perſons; but he was ſoon joined by a great number of his diſciples, to whom he opened the deſign he had formed of eſtabliſhing his religion, by force of arms. He gave his great ſtandard to his uncle Humza, and ſent him upon a party with thirty men. This firſt attempt had no ſucceſs. The ſecond ſucceeded better; for he attacked with three hundred and nineteen men a caravan of a thouſand Coreiſhites, and defeated them. The booty was conſiderable; but he loſt in the engagement fourteen men, who have been honourably placed in the Mohammedan martyrology. After many battles of much greater importance, he made himſelf maſter of Mecca, in the 8th year of the Hegira. He died, three years after, at Medina, being ſixty-three years of age. An hiſtorical and chronological detail of the actions of this falſe prophet may be ſeen in Dr. Prideaux's Life of Mohammet, to which the reader is referred.

It is very remarkable of this impoſter, that tho' he himſelf ſo often declared in the Koran that he wrought no miracles, yet his followers have aſcribed a great many to him: For inſtance, they affirm, that he cauſed water to flow out of his fingers; that he ſplit the moon in two; that the ſtones, trees, and beaſts acknowledged him to be the true prophet ſent from God, and ſaluted him as ſuch; that he went one night from Mecca to Jeruſalem, from whence he aſcended up to heaven, where he ſaw and converſed with God, and came back again to Mecca before the next morning; that a Jew woman having ſet before him a poiſoned lamb, the lamb, roaſted as it was, adviſed him not to eat of it; with many more miracles equally incredible. They pretend, that his birth was accompanied with the moſt miraculous circumſtances. His mother Emina (they ſay,) bore this new prophet in her womb, without any manner of trouble, and was delivered of him without the leaſt pain; he was no ſooner brought forth, but he fell on his face to the ground, as it were to worſhip God, and lifting up himſelf, he cried, *There is but one God, and I am his prophet*: He was born circumciſed, and the devils were then driven from heaven; his nurſe Halima, who before had no milk in her breaſts, immediately had ſome, when ſhe preſented herſelf to the new born prophet; four voices were heard, from the four corners of the Caaba, publiſhing the news of his birth; the everlaſting fire of the Perſians, went out; a withered palm tree, put forth leaves, and bore fruit; midwives of extraordinary beauty, were preſent at his birth, without being ſent for; and birds fluttered round him, having beaks of Hyacinth, whoſe brilliant luſtre glittered from Eaſt to Weſt; his guardian angels tranſported him to a mountain, where they opened his belly and took out his entrails, which they waſhed till they were as white as ſnow; then they opened his breaſt, and took out of his heart the black grain or drop, which is the ſeed of vice in other men; they performed the whole operation, without putting him to any pain, and then conveyed him back again to the houſe.

Mohammed boaſted of four advantages he had above all other men: For he pretended to ſurpaſs them all in courage, in liberality, in the ſtrength of his wriſt, and in conjugal vigour. And indeed the latter was but neceſſary to a man, who had twenty one, (others ſay, ſeventeen) wives. His incontinency, no doubt, was the reaſon, that he permitted polygamy, with ſome reſtrictions, and concubinage without bounds.

He made uſe of a great many artifices and ſtratagems, to perſuade the people into a belief, that he was really a prophet ſent from God. Among others, he prevailed upon one of his moſt faithful domeſtics to go down to the bottom of a well, which was near a great road, and, when he paſſed by attended with a great multitude of people, to cry out *Mohammed is the well beloved of God, Mohammed is the well beloved of God.* Theſe words

words were no ſooner heard, than Mohammed publicly thanked the divine goodneſs for ſo remarkable a teſtimony, and perſuaded the people immediately to fill up the well with ſtones, and built over it a little moſque, in memory of this miracle. By this invention the poor ſlave was killed, and buried under a ſhower of ſtones, which put it out of his power ever to diſcover the impoſture. It is pretended likewiſe that he had inſtructed a pigeon, at certain times, to come and pick grains of corn out of his ear, and that he perſuaded his followers it was the angel Gabriel, under that ſhape, who brought him orders from God. Grotius, who relates this ſtory, confeſſes it has no foundation in the Arabic authors, that he had it out of Scaliger's notes upon Manilius.

Mohammed was very ignorant and illiterate, and ſo far from being aſhamed of it, that, in the Koran (the Bible of the Mohammedans) he frequently gives himſelf the title of *Ommi*, i. e. the *Ignorant*, or one who can neither write nor read. The interpreters turn this circumſtance greatly to his advantage, and make it not the leaſt of his miracles, that, being an *Ommi*, or ignorant, he was able, notwithſtanding, to write with ſo much eloquence and politeneſs.

The Mohammedans have a very great veneration for their falſe prophet, and ſhew it in many inſtances. The Grand Seignor ſends every year into Arabia five hundred ſequins, a Koran covered with gold, and as much black ſtuff as ſerves for a tent in the moſque at Mecca. When this new tent is put up, the pilgrims tear the old one in pieces, and each carries off a rag as a precious relic. The camel, that carries the Koran, is adorned with flowers and other ornaments, and is exempt the reſt of his life from all labour and ſervice. At Grand Cairo in Egypt, they keep Mohammed's ſhirt, which they carry in proceſſion at certain times with great ceremony. Many pilgrims, who viſit the place of his birth and his tomb, put out their own eyes, as if every thing elſe in the world was unworthy of their regard, after the ſight of ſo divine an object.

Their doctors pretend, that Mohammed was created before all time; that the world was made for him alone; and that he is the ſole mediator between God and man. They apply to him the promiſe of the Comforter in the Goſpel, where, inſtead of the *Paraclete*, they read, the *Illuſtrious*. Mohammed himſelf endeavours to eſtabliſh his belief in the Koran, where he makes Jeſus Chriſt ſay to the Jews: "*O Children of Iſrael, I am he, whom God has ſent to accompliſh what was revealed before me in the Law of Moſes, and to foretel the coming of another meſſenger from God.*"

I omit the ſtory of Mohammed's coffin, which is ſaid to hang in the air, being kept in that ſituation by two load-ſtones of equal attraction; ſince the Mohammedans themſelves laugh at it, as a meer invention of the Chriſtian writers.

The corrupt ſtate of Chriſtianity, after the third century, gave great advantages to the propagation of Mohammediſm. To which we may add the weakneſs of the Roman and Perſian monarchies; either of which, had they been in their full vigour, muſt have cruſhed Mohammediſm in its birth. And, as the empires were weak and declining, ſo Arabia, at Mohammed's ſetting up, was ſtrong and flouriſhing. The diviſion and independency of the tribes was ſo neceſſary to the firſt propagation of his religion, that it was ſcarce poſſible he ſhould have effected his deſign, had the Arabs been united in one ſociety.

Whether Mohammed's ſcheme of eſtabliſhing a new religion was the effect of enthuſiaſm, or ambition, has been diſputed. The latter is the general opinion of Chriſtian writers. However this be, his original deſign of bringing the Pagan Arabs to the knowledge of the true God, was certainly noble, and highly to be commended. And it is eaſy to conceive, that he might think it

a meritorious work to reſcue his countrymen from their ignorance and ſuperſtition; and by degrees, with the help of a warm imagination, to fancy himſelf deſtined by providence for the effecting that great reformation. This obſervation relates only to his original plan; the ſucceſs of which, no doubt, inſpired him with deſigns of another nature, and gave birth to all thoſe impoſtures he afterwards ſet on foot.

He was ſo ſucceſsful in his deſigns, that he lived to ſee his new religion fully eſtabliſhed in Arabia; and the Arabs being then united in one faith, and under one prince, found themſelves in a condition of making thoſe conqueſts, which extended the Mohammedan Faith over ſo great a part of the world.

The fundamental poſition, on which Mohammed erected the ſuperſtructure of his religion, was, that there has been, from the beginning of the world but one true orthodox belief, which conſiſts in acknowledging one only true God, and obeying ſuch his meſſengers and prophets, as he ſhall from time to time ſend into the world, to reveal his will to mankind. Upon this foundation he ſet up for a prophet, ſent to reform the abuſes crept into religion, and to reduce it to its original ſimplicity. The whole ſubſtance, therefore, of his doctrine he comprehended under theſe two propoſitions, or articles of faith; *There is but one God, and Mohammed is his Apoſtle*, or Prophet; in conſequence of which laſt article, all ſuch ordinances and inſtitutions, as he thought fit to eſtabliſh, muſt be received as obligatory and of divine authority.

The Mohammedans divide their religion into two general parts; *Iman* i. e. *Faith*, or *Theory*, and *Din*, i. e. *Religion* or *Practice*. *Faith*, or *Theory*, is contained in the above mentioned formulary, *There is but one God* &c. This conſiſts of ſix diſtinct branches.

1. Belief in God,
2. In his Angels.
3. In his Scriptures,
4. In his Prophets,
5. In the Reſurrection and Judgment,
6. In Gods abſolute Decrees,

They reckon four points relating to *Practice:*

1. Prayer with waſhings, &c.
2. Alms,
3. Faſting,
4. Pilgrimage to Mecca,

I ſhall juſt touch upon each of theſe in their order.

That the Mohammedans have very juſt notions of God and his attributes, appears very plain from the Koran itſelf, and the writings of Mohammedan divines; notwithſtanding what ſome ſuppoſe, that the God of Mohammed is different from the true God, and only a fictious deity, or idol, of his own creation.

They believe the Angels to have pure and ſubtile bodies, created of fire; that they neither eat nor drink, nor propagate ſpecies; that they have various forms and offices, ſome being employed in writing down the actions of men, others in carrying the throne of God, and other ſervices. They reckon four Angels ſuperior to all the reſt. Theſe are, Gabriel, who is employed in writing down the divine decrees; Michael, the friend and protector of the Jews; Azrael, the Angel of Death; and Iſrafil, who will ſound the trumpet at the reſurrection. They likewiſe aſſign to each perſon two guardian angels. This whole doctrine concerning the angels, Mohammed borrowed from the Jews, who learned it from the Perſians, as themſelves confeſs. The Mohammedans likewiſe believe there is a Devil, whom they call Eblis and an intermediate order of creatures, whom they call *Jin*, or Genii. See Angel, Eblis and Gen.

As to the *Scriptures*, the Mohammedans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to ſeveral prophets. The number of theſe ſacred books, according to them are one hundred and four, of which ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham: and the other four, being the Pentateuch, the Pſalms, the Goſpel, and the Koran, were ſucceſſively delivered to Moſes, David,

David, Jeſus, and Mohammed; which laſt being the ſeal of the prophets, theſe revelations are now cloſed, and no more are to be expected. All theſe divine books, excepting the four laſt, they agree to be entirely loſt, and their contents unknown; and of theſe four, the Pentateuch, Pſalms, and Goſpel, they ſay, have undergone ſo many alterations and corruption, that very little credit is to be given to the preſent copies in the hands of the Jews and Chriſtians. If any argue, from the corruption which they inſiſt to have happened to the Pentateuch and Goſpel, that the Koran alſo may poſſibly be corrupted, they anſwer, that God has promiſed he will take care of the latter, and preſerve it from any addition or diminution; but that he has left the others to the care of men.

The number of prophets, which have been from time to time ſent into the world, amounts to no leſs than 224,000; among whom 313 were apoſtles, ſent with ſpecial commiſſions to reclaim mankind from infidelity and ſuperſtition; and ſix of them brought new laws or diſpenſations, which ſucceſſively abrogated the preceding: theſe were,

1. Adam,	4. Moſes,
2. Noah,	5. Jeſus,
3. Abraham,	6. Mohammed.

The next article of faith, required by the Koran, is the belief of a general *reſurrection*, and a future *judgment*. But, before theſe, they believe there is an intermediate ſtate of the ſoul and of the body, after death. When a corps is laid in the grave, two angels, called Monkir and Nekir, come, and examine it concerning the unity of God, and the miſſion of Mohammed. If the body anſwers rightly, it is ſuffered to reſt in peace, and is refreſhed by the air of Paradiſe: If not, they beat it about the temples with iron maces; then preſs the earth on the corps, which is gnawed and ſtung by ninety-nine dragons, with ſeven heads each. This doctrine, the commentators ſay, is plainly hinted at, though not expreſsly taught, in the Koran; and it is evidently borrowed from the Jews, who teach ſuch a ſepulchral examination, which they call *Hebbut-bakkeber*, the *beating of the ſepulchre*.

As to the ſouls of the faithful, when they are ſeparated from the body by the angel of death, ſome pretend, they hover about the ſepulchre, where the bodies lie interred: Others imagine, they are with Adam, in the loweſt heaven. Others again fancy, that the ſouls of good men remain in the well Zemzem, and thoſe of infidels in a certain well in the province of Hadhramout. Another opinion is, that they are all in the trumpet, whoſe ſound is to raiſe the dead: And another that the ſouls of the good dwell in the ſhape of white birds under the throne of God. Laſtly, the moſt orthodox hold, that the ſouls of the wicked are confined in a dungeon under a green rock, or, according to a tradition of Mohammed, under the Devil's jaw, to be there tormented till their re-union with the body, at the general reſurrection.

Mohammed has taught, that a man's body is entirely conſumed by the earth, excepting only the bone called *Al Aſb*, or the *Rump Bone*, which is to ſerve as the baſis of the future edifice of a new body, or as a ſeed from whence the whole is to be renewed. This is to be effected by a forty days rain, which will cover the earth to the height of twelve cubits, and cauſe the bodies to ſprout forth like plants. For this likewiſe he is beholden to the Jews, who ſay the ſame thing of the bone *Luz*. The time of the reſurrection they allow to be a perfect ſecret, known to God only: The angel Gabriel himſelf acknowledging his ignorance in this point, when Mohammed aſked him about it. However the approach of that day may be known from certain ſigns, which are to precede it. Theſe ſigns they diſtinguiſh into the leſſer and the greater.

The leſſer ſigns are, a decay of faith among men; the advancing of the meaneſt perſons to eminent dignity; tumults

and ſeditions; the provinces of Irâk and Syria, refuſing to pay their tribute; the buildings of Medina reaching as far as Ahal, &c. The greater ſigns are, the ſun's riſing in the weſt; the appearance of a monſtrous beaſt in the temple of Mecca; the coming of Antichriſt; the deſcent of Jeſus on earth; war with the Jews; a ſmoke, which ſhall fill the whole earth; an eclipſe of the moon; the returning of the Arabs to their antient idolatry; the demolition of the temple of Mecca by the Ethiopians; the ſpeaking of beaſts and inanimate things.

Theſe ſigns will precede the reſurrection; but the immediate ſign of its being come will be the firſt blaſt of that trumpet, which will be ſounded three times. The firſt they call the *blaſt of conſternation*; at the hearing of which all creatures of heaven and earth ſhall be ſtruck with terror; the earth will be ſhaken, and all buildings and even mountains thrown down; the heavens ſhall melt, the ſun be darkened, the ſtars fall, the ſea be dried up, &c. The ſecond blaſt they call the *blaſt of examination*, when all creatures ſhall die, nothing ſurviving except God alone, and the inhabitants of Paradiſe and hell. Forty years after, will be heard the *blaſt of reſurrection*, ſounded by Iſrafil, who, having called together all the ſouls from all parts, will throw them into his trumpet, from whence they will fly forth like bees, and repair to their reſpective bodies.

Mankind, at the reſurrection, will be diſtinguiſhed into three claſſes: The firſt, of thoſe who go on foot; the ſecond, of thoſe who ride; and the third, of thoſe who creep groveling with their faces on the ground. The firſt claſs will conſiſt of believers, whoſe good works have been few; the ſecond, of thoſe who are more acceptable to God; and the third, of the infidels. When they are all aſſembled together, they will wait, in their ranks and order, for the judgment, ſome ſay forty years, other ſeventy, others three hundred, and ſome no leſs than fifty thouſand years. During all this time, they will ſuffer great inconvenience, the good as well as the bad, from the thronging and preſſing upon each other, and the unuſual approach of the ſun, which will then be no farther from them than the diſtance of a mile; ſo that their ſculls will boil like a pot, and they will be all bathed in ſweat. At length God will come in the clouds, ſurrounded by angels, and will produce the books, wherein every man's actions are recorded. The whole ſolemnity will ſoon be at an end: For, according to the Mohammedans, God will judge all creatures in half a day, or, as other with more extravagance affirm, while one may milk an ewe. At this tribunal, every action, thought, word, &c. will be weighed in a balance, held by the angel Gabriel, of ſo vaſt a ſize, that its two ſcales are capacious enough to contain both heaven and earth.

The trials being over, and the aſſembly diſſolved, thoſe, who are to be admitted into Paradiſe, will take the right hand way; and thoſe, who are deſtined to hell-fire, the left; but both of them muſt firſt paſs the bridge called *Al Sirat*, which is laid over the middle of hell, and is deſcribed to be finer than an hair, and ſharper than the edge of a ſword. For the Mohammedan notions of the rewards and puniſhments of the life, ſee the articles Hell and Paradiſe.

The ſixth great point of the Mohammedan faith is, God's abſolute decree, and predeſtination both of good and evil. Of this doctrine Mohammed made great uſe for the advancement of his deſigns, as it was one of the ſtrongeſt motives to induce his followers to fight without fear, and even deſperately, for the propogation of the faith.

Of the four fundamental points of religious practice required by the Mohammedan religion, the firſt is *prayer*, under which are comprehended thoſe waſhings or purifications, which are neceſſary preparations thereto. Mohammed is ſaid to have declared, that *The practice of Religion is founded upon cleanlineſs*

lineſs, which is the one half of faith and *The Key of Prayer*; and they tell the following ſtory, to ſhew the neceſſity of this religious duty. A derviſe of great ſanctity, one morning, had the misfortune, as he took up a cryſtal cup, which was conſecrated to the prophet, to let it fall upon the ground and daſh it to pieces. His ſon coming in ſome time after, he ſtretched out his hands to bleſs him; and the youth going out ſtumbled over the threſhold, and broke his arm. As the old man wondered at theſe events, a caravan paſſed by in its way from Mecca. The derviſe approached it to beg a bleſſing; but, as he ſtroaked one of the holy camels, he received a dangerous kick from the beaſt. His ſorrow and amazement increaſed, 'till he recollected, that he had inadvertently come abroad that morning without waſhing his hands. For a particular account of the Mohammedan prayers and purifications, ſee the article Purification.

The next practical duty in the Mohammedan religion, is alms giving, which is thought to be ſo pleaſing in the ſight of God, that the Khalif Omar Ebn Abdalaziz, uſed to ſay; "Prayer carries us half way to God; "faſting brings us to the door of his palace; "and alms procure us admiſſion."

The third point of religious practice is *faſting*; a duty of ſo great moment, that Mohammed uſed to ſay, it was *The gate of Religion*, and that the *odour of the mouth of him who faſteth is more grateful to God, than that of muſk*. According to the Mohammedan divines, there are three degrees of faſting: 1. the reſtraining the belly, and other parts of the body, from ſatisfying their luſts; 2. the reſtraining the ears, eyes, tongue, hands, feet and other members, from ſin; and 3. The faſting of the heart from worldly cares, and fixing the thoughts ſolely upon God. When the Mohammedans faſt, they abſtain, not only from eating and drinking; but from women likewiſe, and from anointing themſelves. The moſt rigorous of all the Mohammedan faſts is that of the month Ramadhan; concerning which, ſee Ramadhan (The Faſt of.)

The pilgrimage to Mecca, which is the fourth point of practical religion, is thought ſo neceſſary, that he who dies without performing it, may as well die a Jew or a Chriſtian. The particular circumſtances and ceremonies of this Mohammedan pilgrimage are deſcribed under the article Pilgrimage. See alſo Caaba.

Next to the fundamental points of the Mohammedan religion, relating both to faith and practice, it will not be improper juſt to take notice of the negative precepts and inſtitutions of the Koran, in which ſeveral things are prohibited to a true believer. And firſt, the drinking of wine, under which are comprehended all ſorts of ſtrong and intoxicating liquors, is forbidden in more than one place, on account of the quarrels and diſturbances, or at leaſt indecencies, occaſioned by the uſe of ſuch liquors. And for the ſame reaſon, gaming, is prohibited. Indeed the Mohammedan Caſuiſts except cheſs, becauſe it depends wholly on ſkill and management, and not at all on chance. The Mohammedans comply better with the prohibition of gaming than they do with that of wine.

A diſtinction of meats was ſo generally obſerved by the eaſtern nations, that it is no wonder Mohammed made ſome regulations in that matter. The Koran prohibits the eating blood and ſwine's fleſh, and whatever dies of itſelf, or is ſtrangled, or killed by a blow, or by another beaſt; which prohibitions he plainly copied from the Moſaical law; as he did likewiſe that of uſury, which is ſtrictly forbidden in the Koran. I ſhall not mention ſeveral ſuperſtitious cuſtoms, practiſed by the antient Arabs, and aboliſhed by Mohammed.

The divinity of the Mohamedans may be divided in ſcholaſtic, and practical. Their ſcholaſtic divinity is a mongrel ſcience, conſiſting of logical, metaphyſical, theologi-

cal and philoſophical diſquiſitions. The art of handling religious diſputes was not known in the infancy of Mohammediſm, but was brought in, when ſects ſprung up, and articles of religion began to be called in queſtion. The wiſer and more learned Mohammmedans hold this ſcience in great contempt. As to the practical divinity, or juriſprudence, of the Mohammedans, it conſiſts in the knowledge of the deciſions of the law, which regard practice, gathered from diſtinct proofs. The principal points of faith, ſubject to the examination and diſcuſſion of the ſchoolmen, are the unity and attributes of God; the divine decrees or prediſtination; the promiſes and threats contained in the law; the matters of hiſtory and reaſon.

The different ſects of Mohammedans may be diſtinguiſhed into two ſorts; the Orthodox, and the Heretical. The former are called by the general name of *Sonnites* or *Traditionariſts*, becauſe they acknowledge the authority of the Sonna, or collection of moral traditions of the ſayings and actions of their prophet. See Sonnites.

The *Sonnites* are ſubdivided into four chief ſects, viz.

1. The Hanifites,
2. The Malekites,
3. The Shaffeites,
4. The Hanbalites,

which ſee under their reſpective articles.

The heretical ſects are thoſe, which hold heterodox opinions in fundamentals, or matters of faith. The firſt controverſies relating to fundamentals began when moſt of the companions of Mohammed were dead: For the continual employment of war, during the infancy of this religion, allowed the Arabs little or no leiſure to enter into nice enquiries and ſubtle diſtinctions. But no ſooner was the ardour of conqueſt a little abated, than they began to examine the Koran, a little more nearly; whereupon differences in opinion became unavoidable, and at length ſo greatly multiplied, that the number of their ſects, according to the common opinion, was ſeventy three. Theſe ſeveral ſects, were compounded and decompounded of the opinions of four chief ſects. viz.

1. The Motazales,
2. The Sefatians.
3. The Kharejites,
4. The Schiites.

The Motazales were ſubdivided into ſeveral inferior ſects, amonting, as ſome reckon, to twenty, which mutually charged each other with infidelity: The moſt remarkable of theſe were,

1. The Hodeilians,
2. The Jobbâians,
3. The Haſhemians,
4. The Nodhâmians,
5. The Hâyetians,
6. The Jâhedians,
7. The Mozdârians,
8. The Baſharians,
9. The Thamamians,
10. The Cadarians.

The chief ſects of Sefatians were,

1. The Aſcharians,
2. The Moſhabbehites,
3. The Kerâmians,
4. The Jabarians.
5. The Morgians.

The moſt remarkable among the ſects of the Kharejites were,

1. The Waidians, *Which ſee.*

The principle ſect of the Schiites were five in number: The moſt remarkable were:

1. The Gholaites,
2. The Noſairians,

Theſe are the principal ſects, into which the profeſſors of Mohammediſm were very ſoon ſubdivided. Innumerable other ſects have ſince ſprung up amongſt them, which it would be tedious to enumerate. However the moſt remarkable of them are taken notice of under their reſpective articles.

As ſucceſs in any project ſeldom fails to draw in imitators, Mohammed's having raiſed himſelf to ſuch a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at the ſame height by the ſame means. His moſt conſiderable competitors in the prophetic office were Moſeilama and Al Aſwad. Moiſelama pretended to be joined in commiſſion with Mohammed, and publiſhed revelations in imitation of the Koran. During the few months which Mohammed lived after the ſetting up of this new impoſture, Moſeilama grew very formidable; but Abubeker, Mohammed's ſucceſſor, ſent an army againſt him; and the falſe

falſe prophet was ſlain in battle, and his followers diſperſed. Al Aſwad ſet up for himſelf the very year that Mohammed died: but a party, ſent by Mohammed, bróke into his houſe by night, and cut off his head. The Mohammedans call theſe two falſe prophets *The two Lyars*. Arabian hiſtory furniſhes us with a great number of other ſuch impoſtors, who have ariſen at different times, ſince the eſtabliſhment of Mohammediſm.

The extent of the Mohammedan *religion* is very great, as will appear from a view of the nations and princes profeſſing it. There are

In Europe.
- The Turks,
- The Cham of the Crim Tartars.

In Aſia.
- The Turks,
- The Arabians,
- The Perſians,
- The Great Mogol,
- The King of Viſapour, Golconda and Malabar,
- The Great Cham of Tartary,
- The Kingdom of Sumatra, Java, and the Maldives.

In Africa.
- The Turks,
- The people of Tunis, Tripoli, &c. on the coaſt of Barbary,
- The Kings of Fez and Morocco.

Here we are to take notice, that excepting the Grand Seignor, the king of Perſia, the Arabian princes, and the Cham of Tartary, all the reſt have pagan idolaters for their ſubjects in general, Mohammediſm being profeſſed only by the princes and great men. It has been ſaid (but I will not vouch for the calculation) that if we divide the known regions of the world into thirty equal parts, the Chriſtians will be found to be in poſſeſſion of five, the Mohammedans of ſix, and the idolaters of nineteen. So that the Mohammedan religion is of ſomewhat greater extent than the Chriſtian.

The Mohammedans are likewiſe called *Muſſulmans*, which, in their language, ſignifies *believers*.

MOHARRAM. *(Arab.)* any thing ſacred, or forbidden by the Muſſulman law. It is likewiſe the name of the firſt month of the Arabic year, before the time of Mohammediſm, and it is ſo called, becauſe the antient Arabs were forbidden to make war againſt one another during the courſe of this month.

The ten firſt days of the month Moharram are called by the Mohammedans *Aiam almádoulat*, that is, the *reckoned days*, becauſe they believe, that, during theſe ten days, the Koran was ſent down from Heaven, to be communicated to men. The laſt of theſe ten days is called *Aſhour*. See Aſhour.

MOHARRER. This word in Arabic ſignifies free.

MOHDI, or the DIRECTOR. So the Mohammedans call a perſon of the race of Mohammed, whoſe coming is to be one of the ſigns preceding the general reſurrection.

Concerning this perſon Mohammed propheſied that the world ſhould not have an end, till one of his own family ſhould govern the Arabians, whoſe name ſhould be the ſame with his own, and whoſe father's name ſhould alſo be the ſame with his father's name, and who ſhould fill the earth with righteouſneſs.

This perſon the Schiites believe to be now alive, and concealed in ſome ſecret place, till the time of his manifeſtation; and they ſuppoſe him to be no other than the laſt of the twelve Imâms, named Mohammed Abulhaſan, and the ſon of Haſſan Al Aſkeri, the eleventh of that ſucceſſion.

MOLHEDITES. In Arabic, the *Impious*. So the Mohammedans call all thoſe, who renounce the Muſſulman faith, to embrace any other ſect, or who make profeſſion of no religion at all. This name is particularly given to the Iſmaëlites, who founded a particular dynaſty in Aſia and Africa.

Holaku, Sultan or Emperor of the Moghuls and Tartars, marching, in the year of the Hegira 654, to beſiege the Khalif Moſtaſſem, in the city of Bagdad, began his great exploits

exploits in war by demoliſting all the caſtles and ſtrong places which the Molhedites or Iſmaëlites poſſeſſed in Perſia. This great conqueror though not a Mohammedan, would not ſpare thoſe, who had renounced their religion, but deſtroyed twelve thouſand of them, at the ſame time that he protected the Chriſtians.

MONBASSAH, is the city of Monbaſſa, or Monbaſe. It is ſituated upon the Sea of Zanguebar, or country of Zinges, which we call at this day the Caffree Coaſt.

MONF or MEMP. It is thus the Arabians called the antient capital city of Egypt known by the name of Memphis, which Appolodorus ſays, had been built by Epaphus, the ſon of Iö, in honour of Memphis, the daughter of the Nile, whom he had eſpouſed.

MONIAH, a city of Egypt, ſituated to the weſtward of the Nile, which, the Perſian geography ſays, bears alſo the name of Moniat Ebn Haſſib, although others call it Moniat Al Haif.

MONKHEN. Name of the ninth part of twenty-four of the year of the Khathaians, for theſe people divided their year into twenty-four fortnights, and not in twelve months as other nations do.

MOQUAMOS. Temples or Chapels, of the inhabitants of the Iſland of Socotora, on the coaſt of Africa.

Theſe iſlanders are idolaters, and worſhip the Moon as the parent of all things. Their Moquamos, or temples, are very ſmall and very low. They have three little doors, and in order to enter any of them, a perſon muſt ſtoop almoſt to the ground. In each of theſe chapels is an altar, on which are depoſited ſeveral ſticks formed like the flower de luces, which have ſomething of the reſemblance of a croſs. Every Moſquemo has its peculiar prieſt, called *Hodamo*, who is annually choſen; and their ſignatures, or marks of his function, are a ſtaff and a croſs, which he muſt not preſume to give away on any pretence whatever; or ſuffer any perſon to touch it on pain of loſing one of his hands.

The uſual time ſet apart for divine ſervice in theſe chapels, is when the Moon ſets and when ſhe riſes. At this time they ſtrike a certain number of blows on a long ſtaff with a ſhorter, and walk round the chapel three times. This ceremony is accompanied with an oblation of ſome odoriferous good, put in an iron baſon, which hangs by three chains over a large fire. After this the altar is incenſed three times, and the doors of the temple as often, and the devotees make the moſt ſolemn vows, and earneſt ſupplications to the Moon. In the mean time the *Hodamo* ſets on the altar a lighted taper made of butter, and beſmears the croſſes, and other utenſils, with this favorite greaſe. On certain days they make a ſolemn proceſſion round the temple, when one of the chief men of the country carries a ſacred ſtaff. After the proceſſion is over, they cut his fingers off, and preſent him with a ſmaller ſtaff, and very ſingular honours are paid him on account of his being poſſeſſed of ſo ſacred an implement.

MORA and MORAH, Mora Vilaieti. Thus the Turks call Peloponeſus, which we commonly call Morea.

MORABITES, a Mohammedan ſect, followers of Mohaidin, laſt ſon of Huſſein, who was the ſon of Ali, Mohammed's ſon-in-law.

The moſt zealous of this ſect live in deſert places, like monks, either alone, or in company, and profeſs moral philoſophy, obſerving many things contrary to the precepts of the Koran, followed by the Turks. They live very licentiouſly, and pretend, that having purified their ſouls by faſting and prayer, it is lawful for them to enjoy the creatures. At feſtivals, and the nuptial of great men, they ſing verſes in honour of Ali and his ſon, and having eat and drank plentifully, they dance, till being weary, they fall down with many ſighs and tears; and then ſome of their diſciples take them up, and carry them to their hermitages.

This

This ſect is chiefly found in Africa, where they are much reſpected by the people. It began about the year 700.

MORDAD. The ſame as Azrail. See Azrail.

MORGAH, a river in Khoraſan.

MORGIANS. The name of a Mohammedan ſect, who holds, that faith without good works is ſufficient to ſalvation.

Gazali, a Mohammedan doctor, tells us, the Morgians expect, that God ſhould work every thing in them; and affirm, that ſin does not hurt believers; and that works without faith ſignify nothing. Shabi, another Mohammedan doctor glances at this ſect, when he exhorts his diſciples to be afraid of the threatenings of God, and not to live like thoſe who defer doing any thing that is good, and hope to be ſaved notwithſtanding.

MORID *(Arab.)* The Mohammedans give this name to thoſe who aſpire to a life of uncommon ſpirituality and devotion, and for this purpoſe put themſelves under the direction of another whom they call *Morſhid*, that is, *Director*.

They have a famous book, intitled *Adab al Morid*, which treats of the qualifications thoſe ought to have who put themſelves under the direction of one of thoſe ſpiritual guides.

MOSCABEANS. The name of a Mohammedan ſect, who believe, that God is literally what the Koran deſcribes him to be. They are a kind of Anthropomorphite Mohammedans.

It is certain, the vulgar Mohammedans are ignorant enough to imagine; that God has hands, feet, eyes, ears; ſome of them even hold, that he has a thick black beard, with a great many other imaginary attitudes.

MOSHABBEHITES or ASSIMILATORS. An heretical ſect of the Mohammedans, ſo called, becauſe they hold a reſemblance between God and his creatures, ſuppoſing him to be a figure compoſed of members or parts, either ſpiritual, corporeal, and capable of local motion, of aſcent and deſcent, &c.

Some of this ſect believe, that the divine nature may be united with the human, in the ſame perſon: For they grant it poſſible, that God may appear in a human form, as Gabriel does; and to confirm this opinion, they alledge Mohammed's words, that he ſaw the Lord *in a moſt beautiful form*, and Moſes talking with God *face to face*.

MOSHTERI. This is the name which the Arabs give to the planet Jupiter. They ſurname this planet, *Saad al Soud*, or *The Fortune of Fortunes*. The Perſian name for this planet is *Ormozd*.

MOSKOW. Muſcovy, Moſcow.

MOSQUES. The temples, or places of religious worſhip among the Mohammedans. The Arabic term is *Maſgiad*, which ſignifies an oratory, or place of prayer. The Turks and Perſians uſually pronounce it *Maſged* or *Meſged*; whence the Italians have formed the word *Meſquitta* and we the word *Moſque*. The principal Moſque of a town is called *Maſgiad Giame*, the *Great Moſque*, and is to them what a cathedral church is to the Chriſtians.

All Moſques are ſquare, and generally built with good ſtones. Before the chief gate there is a ſquare court, paved with white marble, and low galleries round, whoſe roof is ſupported by marble pillars. In theſe the Turks waſh themſelves, before they go into the Moſques. The walls are all white, excepting ſome few places, on which the name of God is written in large Arabic characters. In each Moſque there is a great number of lamps; and between the lamps hang many chryſtal rings, oſtriches eggs, and other curioſities, ſent out of foreign countries; which make a fine ſhew, when the lamps are lighted. About each moſque there are ſix high towers, each having three little open galleries one above another. Theſe towers, as well as the moſques, are covered with lead, and adorned with gildings and other ornaments: They are called *Minarets*; and from hence, inſtead of a bell, the people are

called

called to prayer by certain officers, appointed for that purpoſe, whom they call *Muezins*.

Moſt of the moſques have a kind of hoſpital belonging to them, in which travellers, of what religion ſoever, are entertained during three days. Each moſque has alſo a place called *Tarbe* which is the burrying-place of its founders; within it is a tomb of ſix or ſeven feet long, and covered with velvet or green ſattin: At each end are two wax tapers, and round it ſeveral ſeats for thoſe, who read the Koran, and pray for the ſouls of the deceaſed.

It was not lawful to enter the moſques with ſhoes or ſtockings on; for which reaſon the pavements are covered with pieces of ſtuff ſowed together in broad ſtripes, each wide enough to hold a row of men kneeling, ſitting, or proſtrate. Women are not allowed to enter the moſques, but ſtay in the porches without.

MOSSALAH. The Arabians call thus an oratory, or prayer, as well as a moſque.

MOSSEILEMAH, name of an impoſtor, who aroſe in the time of Mohammed in one of the provinces of Arabia, named Hagiar. Mohammed made war upon him and defeated his troops: However this ſect laſted a great while afterwards in Arabia, and gave a great deal of trouble to the Khalifs, Abubecre, and Omar.

The Mohamdans commonly ſurname this Moſſeilemah, *Kedhab*, that is to ſay, *Liar and Impoſtor*.

MOTALAMMES, ſurname of Giorair Ben Abdal Maſſih, one of the moſt celebrated Arabian poets, before Mohammediſm. He was uncle of Tharfah, another poet, who was not leſs eſteemed.

MOTANABBI, ſurname of Abel Thaieb Ahmed Ben Houſſain, who was an excellent poet.

MOTAZALES. The name of a famous Mohammedan ſect. The word ſignifies in Arabic, thoſe who ſeparate themſelves from others.

The *Motazales* are the diſciples of Vaſſal Ben Athal Gazal, a diſciple of the famous doctor Haſſan al Baſri. He quitted the ſchool of his maſter upon a diſpute, whether thoſe, who commit very heinous ſins, can be reckoned in the number of the faithful. Vaſſal maintained an opinion, which agreed with neither ſide of the queſtion, nor with the ſentiment of his maſter, upon which he ſeparted from his ſchool.

The Motazales are not reckoned ſtrictly orthodox. Their diſtinguiſhing tenet is, that there are not attributes in God ſeparate from his eſſence; and that he knows not by his knowledge, but by his eſſence; and the like of his other attributes. They hold likewiſe, that the Koran is not eternal, but created; in which they agree with the followers of Ali, and are entirely oppoſite to the Aſcharians, whom the other orthodox Mohammedans follow. See Aſcharians.

There are ſeveral ſubdiviſions in this ſect; as, the Cadarians, Nadhamians, &c. moſt of whom maintain, that whatever God operates in his creatures, is moſt expedient for them; and ſome of them approach ſo near to Chriſtianity, as to allow that one of the attributes of God can cloath itſelf with a body.

The Motazales are very ſubtile in philoſophy and ſcholaſtic divinity, and many of their doctors have read the Greek philoſophers, as appears by their works, which are all favourable to the Schiites, and directly oppoſite to the Sonnites.

MOTHAREZI. Naſſer Ben Abdalſeid alſo named, Borhaneddeen Ben Abulmokarem bears alſo the ſurname of Motharezi. He was one of the moſt illuſtrious Arabian Grammarians and died, A. H. 606 or 610.

Motharezi was alſo the ſurname of Nezami, a Perſian poet.

MOTHLEBI, Surname of Mohammed Ben Edris al Shafie, who was one of the four Imams, or chiefs of the four orthodox ſects amongſt the Muſſulmans.

MOUHALHAL or MOHALHEL, ſurname of Amrol Cais, an Arabian poet.

This poet, who lived in the time of the Paganiſm of the Arabs, is alſo called *Ada* and *Rabie*, and it is believed that he was the firſt who wrote that kind of poem, which the Arabs call *Caſſidah*, and which reſembles our elegy.

MOULTAN or MULTAN, a ſoobah of Hindoſtan, which makes part of that great country, which the Arabians call Sind, which is properly India on this ſide the Ganges, and all that is on both ſides the River Indus.

MOUMIA, ſignifies the fleſh of a human body, conſerved in the ſands, after it has been embalmed.

MOUSHA, the name of one of the iſlands we call Maldives.

MOUSSAL or MOUSSEL. There are two cities bearing this name. The firſt is Mouſſal al Alik, that is the ancient Mouſſal, and which many believe to be the ancient Niniveh, the capital of Aſſyria; it is very near Mardin. The other, called ſimply Mouſſal, is that which we commonly call Moſſal. Theſe two cities are ſituated upon the Tigris, the firſt of which according to the Perſian authors, owes its foundation to Tamurath, king of Perſia, of the firſt dynaſty. The Arabian tables place it in Long. 77. 00, and Lat. 34. 00. North.

MOUSSICAH and MOUSSIKI. The Arabs have taken the word from the Greek, and call thus muſic, altho' in their own language Elm Alihan, and Elm Angan, are the proper names for it.

MOZDARIANS. An heretical ſect of the Mohammedan followers of Iſa Ebn Sobeih Al Mozdar, who held it poſſible for God to be a lyar and unjuſt. He pronounced thoſe perſons to be infidels, who took upon them the adminiſtration of public affairs: In ſhort, he condemned all, who did not embrace his opinions, as guilty of infidelity; whereupon Ibrahim Ebn al Sendi aſked him, whether Paradiſe, whoſe breadth equals that of heaven and earth, was created only for him, and two or three more, who thought as he did? To which it is ſaid, he could return no anſwer.

MUARRIF, a place on Mount Arafat, where they perform certain religious ceremonies.

MUEZIN, an officer belonging to the Moſques. See Moſque.

MUFTI. So the Turks call the chief of the eccleſiaſtical order, or primate of the Muſſulman religion. He is likewiſe ſtyled *Muftizeman Sheikhuliſham*, and *Sahibi-fetva* i. e. *Maker of Laws, Giver of Judgments, and Prelate of Orthodoxy*.

The authority of the Mufti is very great in the Ottoman empire: For even the Sultan himſelf, if he will preſerve any appearance of religion, cannot, without firſt hearing his opinion, put any perſon to death, or ſo much as inflict any corporal puniſhment: In all actions, and eſpecially criminal ones, his opinion is required, by giving him a writing, in which the caſe is ſtated under feigned names; which he ſubſcribes with the words, *Olur*, or *Olmaz*, i. e. *he ſhall*, or *ſhall not be puniſhed*.

Such outward honour is paid to the Mufti, that the Grand Seignor himſelf riſes up to him, and advances ſeven ſteps towards him, when he comes into his preſence. He alone has the honour of kiſſing the Sultan's left ſhoulder, whilſt the Prime Vizier kiſſes only the hem of his garment.

When the Grand Seignor addreſſes any writing to the Mufti, he gives him the following titles, "To the Eſad, the wiſeſt of "the wiſe, inſtructed in all knowledge, the "moſt excellent of excellents; abſtaining "from things unlawful; the ſpring of vir"tue and true ſcience; heir of the prophe"tic doctrines; reſolver of the problems of "faith; revealer of the orthodox articles; "key of the treaſures of truth; the light "of doubtful allegories; ſtrengthened with

" the grace of the ſupreme legiſlature of " mankind. May the moſt high God per- " petuate thy virtues."

The election of the Mufti is ſolely in the Grand Seignor, who preſents him with a veſt of rich ſables, and allows him a ſalary of a thouſand aſpers a day, which is about five pound ſterling. Beſides this, he has the diſpoſal of certain benefices belonging to the royal moſques, which he makes no ſcruple of ſelling to the beſt advantage; and on his admiſſion to his office, he is complimented by the agents of the Baſhas, who make him the uſual preſents, which generally amount to a very conſiderable ſum.

Whatever regard was formerly paid to the Mufti, it is now become very little more than form. If he interprets the law, or gives ſentence contrary to the Sultan's pleaſure, he is immediately diſplaced, and a more pliant perſon put in his room: If he is convicted of treaſon, or any very great crime, he is put into a mortar (kept for that purpoſe in the ſeven towers at Conſtantinople) and pounded to death.

MUKAN, a place in Aran.

MUNA, a valley near Mecca where ſacrifices are offered up.

MUNASHITES. A ſect of Mohammedans, ſo called from the Arabic word Munaſhat, which ſignifies metempſychoſis, becauſe they believe the doctrine of Pythagoras concerning the metempſychoſis or tranſmigration of ſouls.

They are alſo called *Altenaſoſhites* from the Arabic *Altenaſoſh*, which is of the ſame import.

MUSSERIN (*Turk.*) A name given to a ſect of Atheiſts in Turky. The word ſignifies thoſe who keep a ſecret, from the verb *aſerra*, to *conceal*. Their ſecret is flatly to deny a deity

It is ſaid, many of the Cadhis, and learned men in Turky, are Muſſerin, or Atheiſts; but the chief of them are Chriſtian renegados, who to ſhake off the terrors and remorſe of conſcience, embrace this opinion; which however they dare not publickly profeſs.

MUTIFICAT. The cities of Sodom and Gomorrah.

MYSEB. The name of a place in the city of Medina, bequeathed by Mohammed to the poor.

N

NABATHI. Name of the inhabitants of ſeveral villages of Arabian Irak, who are very unpoliſhed in their manners, and for this reaſon, commonly paſs amongſt the Arabians for idiots.

They apply themſelves ſolely to agriculture, and it is from them the other Arabians have learned this art.

NACOLIA, is the name of a city of Phrygia, in Aſia Minor, ſituated near a lake which the Turks call, as well as the city itſelf, Aieneh Ghiol.

NAGIA, KALAAT AL NAGIA, the caſtle of Nagia. It is a place ſituated upon the confines of the provinces of Shirvan and Adherbigian, which were the antient Media.

NAGIA, is alſo the name of a city in the province called Berberah, which is Ethiopic Barbary.

NAGIAD or NEGD, is a ſmall province of Arabia, in which the city of Medina is ſituated.

NAGIAGAH, is the name of a ſmall city in the country of Habaſhah, or Ethiopia, ſituated upon a great river, which diſcharges itſelf into the Nile, near the city of Ilak.

NAGIASHI, a ſurname given to all the kings of Ethiopia, who were Chriſtians.

NAGIREM, a city of the province of Fars.

NAGRAN. The name of a city of Yemen, in Arabia, of which the ſoil is well covered with trees, contrary to the other parts of that country.

NAHAR,

ciation to the name, and commonly call it, Neſſef and Naſſouf. Abulfeda and Ahmed Ben Arab Shah ſay, that this city bears alſo the name of Carſhi. It is ſaid, there is a well named Chah Nekhſheb, in which an appearance of the Moon, which they call Mah Nekhſheb, is to be ſeen night and day.

NEKHSHUWAN, a town in Armenia.

NEMROD. The Arabians ſay, that this word, as well as Mared, ſignifies a rebel, and means alſo Nimrod, the author of the firſt revolt of mankind againſt God.

NERM. This word, which ſignifies in Perſian, ſoft and tractable, is become the name of one part of a province in Perſia proper, which conſiſts of delightful plains and valleys.

NERS, a town in Babylonia.

NESRAN, a town in Syria.

NESSA, a city of the province of Khoraſan, where the Selguicides, after having paſſed the Gihon, ſtopped and fixed their abode, as well as at Bavard, which is not far diſtant, under the reign of Mahmoud, the ſon of Sebekhtegan, Sultan of the dynaſty of of the Gaznevides.

NESSA (*Arab.*) The name of a month, which the ancient Arabians intercalated every three years, before the time of Mohammediſm. This word properly ſignifies gilded meadows, retroceſſion, or retrogradation, the ſame that we call intercalation.

Mohammed has expreſsly, in the Koran, forbidden the uſe of this intercalary month, on account of the many ſuperſtitions practiſed by the Arabians in it: By which means the Arabian year became purely lunar, that is, conſiſting of three hundred and fifty four days; the *Neſſa* of the Arabians having been introduced to bring the lunar year, every third year, to a conformity with the ſolar, as is practiſed in the Julian calendar, by means of the epacts.

NESSAK. This word is plural of Naſſek, which in Arabic ſignifies a devout man particularly attached to his religion; but the Arabs particularly give this name to a ſect of Jews which never eat any thing what has had life. Theſe Jews were the Eſſenes, and not the Phariſeans, whom the Arabs call Motazelah.

NEUCAN, a city of the province of Khoraſan, ſituated in Long. 82. 41. and Lat. 38. 8. N.

NEZAMI, the ſurname of Abu Mejd Ben Yuſef Al Motharezi. He was one of the moſt illuſtrious poets of Perſia.

NIL. There are two great rivers in Africa, which bear this name. The firſt called Nil Meſr, or Nile of Egypt, which runs towards the north, and diſcharges itſelf by ſeven mouths into the Mediterranean Sea. The ſecond is called Nil Soudan, or the Nile of the Negroes country, which runs towards the weſt, and diſcharges itſelf into the Sea of darkneſs, or Behr al Modhallem; for it is thus that the Arabians called the Atlantic and Weſtern Oceans.

NILAB. The Perſians call thus one of the rivers which empties itſelf into the river Indus, becauſe of the great quantity of indigo produced on its borders.

NIMETULAHITES. A kind of Turkiſh monks, ſo called from their founder Nimetulahi, famous for his doctrine, and the auſterity of his life. They aſſemble once a week to ſing hymns in praiſe of God. The candidates for this order are obliged to continue forty days ſhut up in a chamber, where their daily allowance is but four ounces of food, and no one is permitted to viſit them. At the end of this faſt, the other religious take the novice by the hand and perform a kind of dance, in which they uſe ſeveral extravagant geſtures, during which exerciſe the novice commonly falls down in a trance, at which time, they ſay, he receives ſome extraordinary revelation.

NIMROUZ. This word, which in the Perſian language ſignifies noon, is the name of a country compriſing the provinces of Segiſtan or Siſtan, and Mukran, of which Sam Neriman,

NATIGAY. A kind of houſehold God of the Mongalian Tartars. He is the guardian of families, and preſides over the products of the earth. Every houſe has an image of this deity, who has a wife and children: The former is placed at his left hand, and the latter before him.

No one preſumes to go to dinner till Natigay and his family are firſt ſerved. Their entertainment conſiſts in having their mouths plentifully greaſed; and the fragments of their repaſt are thrown out of doors, for the accommodation of ſome unknow ſpirits.

NAZAMIAH or NADHAMIAH; This is the name of a college, which Nizam ul Mulk built in Bagdad.

NEBR, name of an anicent city in Chaldea.

NECERES. So the Turks called a clan of people, inhabiting the mountains about Jebilee, in Syria, who are of a very ſtrange and ſingular character. For it is their principle to adhere to no certain religion; but, Cameleon like, they put on the colour of religion, whatever it be, which is reflected upon them by the perſons, with whom they happen to converſe. With Chriſtians they profeſs themſelves Chriſtians; with Turks they are good Muſſulmans; with Jews, they paſs for Jews; being ſuch Proteus's in religion, that no body was ever able to diſcover what ſhape or ſtandard their conſciences are really of.

NEGORES. A religious ſect of the Japaneſe, which derives its original from one Cambadoxi, a diſciple of Xaca.

This Cambadoxi was a celebrated magician, and pretended to caſt out devils. When he percieved himſelf near death, he ordered his diſciples to convey him privately into a dark cavern, under pretence of repoſing himſelf there without any interruption. Before his deceaſe, he aſſured his diſciples he ſhould riſe again, to confound all thoſe who preſumed to oppoſe his doctrine. His diſciples pretend, he did not die, but that, being weary of the world, he cauſed himſelf to be ſhut up in that ſolitary cave, into which no perſon ſince that time has dared to enter. A conſiderable number of temples have been erected to the memory of Cambadoxi.

The ſect of the *Negores* is divided into three claſſes. The firſt, which is not ſo numerous as the reſt, apply themſelves wholly to the worſhip of the Gods; and the performance of religious ceremonies; the ſecond, to all manner of military arts; and the laſt, to the making arms for the ſervice of the public. Their manner of living is very whimſical and particular. All matters of conſequence among them muſt be determined *nemine contradicente*; and if any one diſſents from the reſt, they uſually come to blows till he gives up his negative. They are ſo numerous, that in three or four hours time, by ringing a large bell, which may be heard at a very great diſtance, they can raiſe an army of thirty thouſand men; upon which account the emperors are obliged, by conſiderable preſents, to keep them attached to their intereſts. They are fordidden to kill any animal whatever; yet they make no ſcruple to cut one another's throats, in their quarrels, which are very frequent.

NEHAVEND, a city of the Babylonian Irak.

NEJED. The higher part of Arabia, towards Babylon.

NEJIR, The territory of Mecca and Medina.

NEJRAN. Name of a town in Arabia Felix, and of another near Damaſcus, and of a third between Cufa and Waſit. It is alſo the name of a city of Yemen.

NEKHIL BANI HELAL. The Palm-trees of the children of Hellal. It is one of the reſting places of the caravan of pilgrims of Mecca, ſituated in Arabia, thirteen days journey from the city of Cufah, and four from that of Medina.

NEKHSHEB, a city of Tranſoxania, that is, of the country which is beyond the river Gihon, or Amou, which the ancients called Oxus. The Arabians have given this pronunciation

without ſin; becauſe they are of opinion, that a Muſſulman cannot perform a more acceptable worſhip, than to fight valiantly againſt the Chriſtians.

On Friday, or the Turkiſh Sunday, they add a ſixth *Namaz*, called *Salab Namazi*; which additional prayers are ſaid between ſun-riſing and noon.

It is related of the Sultan Murad, or Amurath I. that, for ſome time after his advancement to the empire, he had never been uſed to ſay the *Namaz*, or common prayers with the reſt of the people. Menla Fenari, the Mufti, who at that time diſcharged the office of Judge, took occaſion once, when Murad was to give his evidence before him, to reject him as a witneſs unworthy of credit. The Sultan, aſking the reaſon of this ſtrange proceeding, was anſwered by the Mufti, that he accounted his teſtimony to be of no force, as coming from one, who never uſed to be preſent at the common prayers with the reſt of the Muſſulmans; whereupon Murad, to atone for his fault, ordered a ſpacious *Jami*, or royal moſque, to be built at Adrianople, which at this day retains the name of *Muradee*.

NAMI AL NAMI, is the ſurname of Abul Abbas Ebn Mohammed Al Dazemi Al Maſſiſſi, who was an excellent Arabian poet. He died, A. H. 399, aged 90 years.

NAMKINK. It is the name of a city of Kathai, in which Altun Khan, king of the Kathaians, being appriſed that his army had been defeated by that of Octai, the ſon and ſucceſſor of Genghizkhan, burnt himſelf and all his family, and their riches, that they ſhould not fall into the hands of the Moguls.

NAOUBAKHT, a city of the country of Ilak, in Maweralnahar. This country of Ilak is the ſame as that of Shah, and extends from the confines of the territory of Naoubakht to that of Farganah.

NAOUBENDAN. The name of a large deſert and barren country which extends between the countries of Fars, which is the province of Perſia proper, and that of Khoraſan.

NAOUBENDGIAN or NAOUBENDIGHIAN, a city of the province of Fars.

NASSA or NESSA, is the name of the firſt village of the territory of Farganah, when you enter into that city on the ſide of Khogind.

NASSAF or NISSEF, is the Arabian name of a city of Tranſoxania, which the Perſians call Nekhſheb.

NASSERIES. A ſect, or clan of people, inhabiting a ſmall territory in the middle of Syria, who are neither Mohammedans nor Chriſtians, but have ſomething of both. The ſecrets of their religion are not much known; for their women and common people are abſolutely enjoined not to learn it: Their prieſts alone are entitled to that privilege.

It is ſaid, that they have a Goſpel, and that they believe in the doctrine of the Holy Trinity. They obſerve Eaſter, and ſome other Chriſtian feſtivals. They have a peculiar veneration for St. Barbara. Their aſſemblies are very private. They pronounce ſeveral prayers over bread and wine, which are diſtributed to all that are preſent. They obſerve no faſts, and abſtain only from eating the females of all living creatures. They ſwear by St. Matthew and St. Simon, though they are perfect ſtrangers to the hiſtory of either of them. However, if any one aſks them what religion they are are of, they anſwer they are Mohammedans. They eat no ſwine's fleſh; but drink wine freely.

NASSIBIN, is the city of Niſibe, in Meſopotamia, ſituated in the fourth climate, according to the Arabian tables, in 75. 10. Lon. and 37. 00. N. Lat.

NASRAT or NOSRAT, and NASSOURIAH. The Arabians call thus the city of Nazareth, in Gallilee.

NASTAS. Thus the Arabs call the Emperor Anaſtaſius.

NATIGAY.

NAHAR. This word which ſignifies in Arabic, a river, ought to be diſtinguiſhed from Nahhar, one of the days of the laſt month of their year, named Dhoulheggiat, in which the Mohammedans make their ſacrifices at Mecca. They call this feſtival Yuam Al Nahhar.

NAHR AL COUFAH. The river of Cufah. This is the Euphrates; which bears alſo the name of Forat, in Arabic; and of Maradſoui, in Turkiſh.

NAHAR AL SALAM, the River of Peace. The Arabians call thus the Tigris, which alſo bears the name of Dijleh, in the ſame language.

NAHAR KHOUAREZM, the River of Khouarezm. The Perſians often call by that name the great river Gihon, or Oxus, of which the proper name in their language is Amou, or Ab Amou.

NAHAR SHASH, the river which paſſes by the city of Shaſh. This is the river which the ancients called Iaxartes, and which the Arabians at this time call Sihon; and it is between the great rivers Sihon and Gihon that the Tranſoxanian provinces are ſituated, that is to ſay, the countries of the Uzbecks, Turkeſtan, and Zagathai, for theſe are the names we give thoſe countries at this day.

NAHAR MALEK or NAHAR MELIK, *the river of a King*. It is the name of a city of the Arabian Irak, diſtant from the city of Cufah four paraſangs, which make eight of our leagues.

NAHAR OBOLLAH and NAHAR AL OBOLLAH. Name of a valley divided by a ſmall river, which diſcharges itſelf into the Tigris, near the city of Baſra, which paſſes among the Oriental nations for one of the four terreſtrial Paradiſes.

NAHARUAN. The name of an ancient city ſituated between Bagdad and Vaſſeth, four leagues from the Tigris, on the eaſt ſide. This city has given its name to a ſmall country, in which is another ſmall city named Aſſaf.

NAKGIVAN, commonly pronounced Nakſhivan, one of the principal cities of Armenia Major, which the Oriental geographers commonly place in the province of Adherbigian.

NAKLAT Mahmoud. It is the name of a very agreeable place, diſtant three days journey from the city of Cufah, where the pilgrims of Mecca ſtop, and encamp under the palm-trees, which has given it that name.

NAMAR. This word which ſignifies in Arabic a tiger, and which the Perſians and Turks call Nemer and Bebr, is alſo the name of a tribe of Arabs.

NAMAZ. The common and daily prayers, which the Turks, by their law, are commanded to repeat five times in the ſpace of twenty four hours. They are thus diſtinguiſhed.

1. *Sabah Namazi*, or Morning Prayers.
2. *Oile Namazi*, or Noon Prayers.
3. *Ikindi Namazi*, or Afternoon Prayers.
4. *Achſham Namazi*, or Evening Prayers.
5. *Yatzi Namazi*, or Night Prayers.

Of theſe, three are fixed; namely, the morning evening, and night prayers; and two are moveable, viz. the noon, and afternoon prayers: Theſe vary according to the length or ſhortneſs of the days. For inſtance at the equinox, the morning prayers are ſaid before the twelfth hour of the night, that is, the hour before ſun-riſing, or between five and ſix o'clock in the morning; noon prayers, at the ſixth hour of the day, or our twelve o'clock; afternoon prayers, at the ninth hour, or three o' clock; evening prayers, at the twelfth hour, or ſix o'clock; and night prayers, at the firſt hour and half of the night, or half an hour paſt ſeven.

In appointing the time of theſe prayers, they are ſo ſuperſtitious, that after the preſcribed hour, they deem them vain and fruitleſs, and to be repeated hereafter in *Arâf*, or *Purgatory*. In the field, before a battle they are obliged to perform their *Namaz*; but, after the battle is begun, or if it continues beyond the hour, the *Namaz*, may be omitted without

Neriman, the father of Zal, and grand-father of Ruſtam, was governor.

NINVAH or NINVEH, is the city of Niniveh, which name in the Oriental languages, ſignifies the dwelling of Ninus.

NIPAL, name of a kingdom to the northward of Bengal.

NISHAPOOR or NISHABOUR, a city which paſſes for the richeſt of all Khoraſan.

NODHAMIANS. An ancient Mohammedan ſect, followers of Ibrahim Al Nodham, who having read books of philoſophy, ſet up a new ſect, and imagining he could not ſufficiently remove God from being the author of evil, without diveſting him of his power in reſpect thereto, taught that no power ought to be aſcribed to God, in reſpect to evil actions; but this he affirmed contrary to the opinion of his followers, who allowed that God *could* do evil, but *did not*, becauſe of its turpitute.

Nodham and his followers were among thoſe who aſſerted there was nothing miraculous in the Koran, with reſpect to ſtile or compoſition, excepting only the prophetical parts; and that had God left the Arabians to their natural abilities, they could have compoſed ſomething, not only equal, but ſuperior to the Koran, in eloquence, method, and purity of language.

NOMANIAH, a city of the Arabian or Babylonian Irak, ſituated upon the Tigris, between the cities of Bagdad and Vaſſeth.

NOSSAIRIANS. The name of a particular ſect of the Schiites, or followers of Ali, among the Muſſulmans, who believe, that the divinity has been joined and united with ſome of their prophets, particularly Ali, and Mohammed Ben Hanifiah, one of his ſons. For theſe ſectariſts hold, that the divine and human natures may be united in one and the ſame perſon. This doctrine is rejected by the other Muſſulmans, who reproach the Noiſſairians with having borrowed it from the books of the Chriſtians.

The Arabic term Noiſſairioun given to theſe ſectariſts ſignifies Nazareans, a name given to thoſe Chriſtians, who blended the obſervances of Judaiſm, with the laws and principles of Chriſtianity.

NOVBAHAR. *(Arab.)* The name of a famous temple, or moſque, which the anceſtors of the Barmecides (one of the moſt illuſtrious families of Perſia) founded in the town of Balk, on the model of the Caaba, or magnificent temple of Mecca.

This moſque was covered with ſilk, and ſurrounded with ſixty chapels, in which the pilgrims who reſorted thither in great numbers, performed their devotions. Thoſe who had the care of this moſque, had the name of Barmek, from that of the founders. See Caaba.

NOUABAH and NAOUABIAH. The name of the capital city of Nubia, which, it is pretended, has given its name to all that country.

NOUBAH, BALAD, or BELED AL NOUBAH, is Nubia, a country ſituated between Said, or Upper Egypt, or Thebaide, and Habaſh, or Ethiopia.

NOUH AL NABI. Noah the Prophet, ſurnamed by the Muſſulmans Al Nagi, that is to ſay, "He who was ſaved, and ſaved "others," which is to be underſtood of the deluge. The Muſſulmans give alſo to this patriarch, the title of Sheikh Al Morſelein, or "The Senior," and "Prince of Envoys," that is to ſay, of all prophets who have had a particular miſſion, and a preciſe deſtination, to fulfil any commands of God.

NOUIAN. Title which the Moguls give to the children of their kings and princes.

NUBAJ, name of a town in the deſert.

O

OBAGH, a marſh between Cufah & Raca.

OBAZ, a town in Yemen.

OBOLLAH, is the name of a ſmall city, ſtrong and well peopled. It is ſituated upon one of the branches of the Tigris.

OCACK,

OCACK, a city ſituated upon the weſtern banks of the river Rha or Volga.

OCBARA, a city of Babylonian Irak, ſituated upon the Tigris, above Bagdad, from which it is diſtant ten paraſangs, or twenty leagues.

OCLIDES, Euclid. Some of the Oriental hiſtorians attribute to him not only the firſt principles of geometry, but alſo a treatiſe on optics, and another on muſic; and they ſay that he lived before Appollonius.

OGGA, a city in the territory of Arden.

OIOUN, ſprings and fountains. Oioun Hit, ſprings of bitumen, which are found near Hit in Chaldea.

OKBERA, a city in Arabian Irak, on the banks of the Dijleh, ten faraſangs from Bagdad. It is alſo called Agleara.

OMAD, is the name of a very ſtrong caſtle, in the province of Khoraſan.

OMM *(Arab.) The Mother.* This word is applied by the Mohammedans, to expreſs ſome things relating to their religion. For inſtance:

1. *Omm al ketab, the mother of books.* So they call the table, or book, of divine decrees, in which, they pretend, the deſtiny of all men is written in indelible characters.

2. *Omm alcora, the mother of cities.* They give this name to the city of Mecca, which they look upon as the center and metropolis of Mohammediſm.

3. *Omm al Moſlemin, the mother of the Muſſulmans.* So they call Aiſhah, the wife and widow of Mohammed.

4. *Omm Mocri.* The name of one of the principal Mohammedan ſaints, born at Gaznah, who acquired ſuch great reputation by his ſanctity, that Sultan Mahmoud Ben Sebekteghin often went to conſult him, and refuſed to ſit down in his preſence, out of reſpect to his virtues.

OMAN. The moſt ſouthern part of Yemen, or Arabia Felix, which extends from Maſcath to Aden, that is to ſay, from the Arabian Gulph, to the Gulph of Perſia.

OMARAH HESN EBN OMARAH. The caſtle of Ebn Omarah. This place which is maritime and conſiderable by its ſtrength, is in the province of Fars.

ON. This is the Hebrew name which the Arabians alſo uſe for the ancient city of Egypt, which the Greeks called Heliopolis, and the Egyptians, Tadis. The Arabians, to expreſs the ſignification of the Greek name Heliopolis, call it alſo Ain al Shems, the fountain of the ſun.

ONIK, a caſtle in Meſopotamia.

ONONG. Thus the Oriental Turks call the tenth month of their year, according to the calendar of the Khataians. Onongi ſignifies alſo in Turkiſh, the tenth.

ONSAIS. The prieſts and religious of Cochin-china. Some of them are employed in relieving the neceſſitous, and healing the ſick, either by natural or magical preſcriptions; ſome buſy themſelves in building and repairing bridges and churches; others go long pilgrimages; and others inſtruct the ignorant and illiterate.

The *Onſai's* have a kind of ſubordination among them, like that of Abbots, Biſhops, and Arch-biſhops. F. Borre, the Miſſionary ſays, "They have gilt rods, and rods waſhed with ſilver, much like thoſe we make uſe of in our churches."

ORAN and ORANAH. The name of a maritime city of the country of Barca which the ancients called Mauritania Cæſarienſis, and which is compriſed in the extent of the kingdom of Algiers; but belongs at preſent to the Spaniards.

ORDOU BALIG. A city built by Octai, the ſon of Genghizkhan, after he had made a conqueſt of Kathai, that is, of the north of China. It is the ſame which the inhabitants of Turkeſtan called Carioaram, and is, probably, that which we call Cambalu.

ORMIAH, a city of the province of Adherbigian, which is the ancient Medea.

ORMUZD, a city of Perſia proper.

OROMASDES. Vide Arimanius.

ORTA JAMI. So the Turks call a temple, or moſque, in the middle of the chamber of the Janizaries, at Conſtantinople.

Here the Janizaries aſſemble to ſay their prayers, or to conſult about any thing, or when they intend to preſent any petition to the Sultan. They often make uſe of the ſame place, to excite one another to ſedition. And therefore, when the emperors are afraid of a rebellion, they chiefly obſerve what is doing in the *Orta Jami*; and if they perceive any commotions there, they endeavour to quell them betimes.

OSBANIKETH, a city, or rather a very large village of Turkeſtan, dependendant upon the city of Oſrouſhnah, from which it is diſtant about nine paraſangs to the eaſt.

OSROUSHANAH, a city of Turkeſtan.

OTH or OUTH. Thus the Oriental Turks call the fourth cycle of their calendar, which the Kathaians name *Tchiou*, and which ſignifies the ſame as in Perſian *Ghiao*, that is to ſay, an *Ox*.

OTRAR, a city of Turkeſtan, which formerly bore the name of Fariab and Farab, ſituated in long. 88. 30. and in lat. 49. 00. N.

OUDEH, a ſoobah of Hindoſtan.

OWKAN, a town in Khoraſan.

P

PABOUS. This word, which is Perſian, ſignifies the ceremony of Kiſſing the Feet, was introduced by Caiumars, their firſt king, as a mark of a reſpectful ſubmiſſion and hommage, which ſubjects owe to their ſovereign.

This ceremony was afterwards changed by the lower claſs of people into that of Kiſſing the Ground, which the Perſians call Roai Zemin, or the Face on the Ground, and the kiſſing of the feet has been only reſerved for ſtrangers, or people of quality.

PAD, ſignifies in Perſian, as well as Pal, the Guard or Guardian, and from this word joined to that of Shah, which ſignifies King in the ſame language, that of Padiſhah is formed, a title aſſumed by all the great monarchs of the Eaſt.

PADISHAH NIMROUZ, The King of the South. Thus formerly the Perſians called the king of Segiſtan, or Siſtan; and have given metaphorically the ſame title to Adam. They alſo ſtile thus Mohammed, the impoſtor.

PAGODS or PAGODAS. So the idolators of the Eaſt Indies call the temples, in which they worſhip their falſe gods. *Pagoda* is a Perſian word, and properly ſignifies an idol temple.

Before they build a *Pagod*, they conſecrate the ground, which is done in the following manner: They firſt incloſe it with boards or paliſadoes; after which they let the graſs grow therein. After the graſs is grown up pretty high, they turn an aſh coloured cow into it, who ſtays there a whole day and night. And as cow-dung is thought by the Indians to be of a very ſacred nature, they ſearch for the place, which the cow has honoured with this ſacred dopoſit. When they have found it, they dig there a deep pit, into which they put a marble pillar, that riſes a conſiderable height above the ſurface of the earth. On this pillar they place the image of the God to whom the *Pagod* is to be conſecrated. After which, the *Pagod* is built quite round the pit, in which the pillar is fixed.

The *Pagods* uſually conſiſt of three parts; the firſt is a vaulted roof, ſupported on ſtone columns; it lies open, and all perſons without diſtinction are allowed to enter into it. It is adorned with images of elephants, oxen, horſes, and other animals. The ſecond part is open in day time, and ſhut at night: But the *Bramins*, who ſerve and attend in the *Pagods*, forbid the entrance of it to all but themſelves. It is filled with groteſque and monſtrous figures of men, with many heads and arms. The third, which is a kind of chancel, is ſhut up with a very ſtrong gate. In this the ſtatue of the deity is placed, with

a great number of lamps burning before it day and night.

The *Pagods* of the Malabarians are built of marble. Thoſe on the Coaſt of Coromandel, of huge ſtones cloſely cemented together. Such is the *Pagod* of *Ramanakoil*, the revenues of which amount to an immenſe ſum; and this *Pagod* is as famous in India for the pilgrimages which are made to it, as our Lady of Loretto is among the Chriſtians. The *Pagods* in Malabar are covered with plates of copper.

The Indians, before they go into any *Pagod*, bare their feet and legs, and, as ablutions make one of the moſt eſſential parts of their religious worſhip, they have always ſeveral tanks or reſervoirs of water at the entrance of the temple, for the uſe of the faithful. The prieſts of Calicut preſent holy water to all, who enter into the *Pagods*.

Beſides the great *Pagods*, which may be conſidered as ſo many cathedral or pariſh churches, there are a vaſt number of little ones, built up and down in the fields and cities, all erected from various motives of piety. There are eſpecially great numbers of them about thoſe places where dead bodies have been burnt; and the great men in India have ſeveral, in which they perform their private devotions; and theſe have their particular prieſts or chaplains.

The ancient kings of the Indies uſed to glory in enriching the *Pagods*. But king Neincapati, being in great want of money, made free with the ſacred treaſure of the *Pagod* of *Eſwara*, with a promiſory note, however, to the prieſts, for a re-payment of it, when his affairs would permit. His ſucceſſor Rama Deuelo, who had not ſo much probity, was for ſeizing a crown of gold, enriched with jewels, which was on the head of the idol; but thoſe, who gave him this wicked council, died (they ſay) at the foot of the mountain, on which the *Pagod* ſtands, and were ſoon after followed by the king himſelf.

The word *Pagod* is ſometimes but improperly uſed, not for the idol temple, but for the idol itſelf.

PALANDRAH. Thus the Oriental nations frequently call Flanders, which the Turks commonly call Filamenk Vilaeeti, and compriſe under that name Flanders, and Holland, as do alſo the Spaniards and Italians.

PARADISE. This word is uſed in two ſignifications. Firſt, it means the Garden of Eden, in which Adam and Eve were placed, immediately upon their creation. Secondly, it is applied to the joys of heaven, or a ſtate of happineſs in another life. In the firſt ſenſe, we ſpeak of the terreſtrial Paradiſe; in the ſecond, of the cæleſtial. The word is Greek, and properly ſignifies a plantation of fruit-trees, an orchard, or a foreſt.

As to the terreſtrial Paradiſe, or garden of Eden, there have been many enquiries about its ſituation. Some have thought, that it never exiſted in reality. Others believed, it was out of the confines of this world. It has been placed in the third heaven, in the orb of the moon, in the moon itſelf, in the middle region of the air, above the earth, under the earth, in a diſtant place concealed from the knowledge of men, in the place now poſſeſſed by the Caſpian Sea, under the Artic Pole, and to the utmoſt ſouthern regions.

The learned Huetius places it upon the river that is produced by the conjunction of the Tigris and Euphrates, now called the River of the Arabs, between this conjunction and the diviſion made by the ſame river, before it falls into the Perſian Sea. Other geographers have placed the terreſtial Paradiſe in Armenia, between the ſources of the Tigris and Euphrates, Araxis, and Phaſis, which they take to be the four rivers deſcribed by Moſes. Travellers, who have viſited this country, give ſufficient teſtimony of its fruitfulneſs, and there is ſtill a tradition among the inhabitants

bitants, that the earthly Paradiſe was in their province. I omit the ſeveral arguments, by which theſe various opinions are ſupported.

The eaſtern people believe, that the terreſtrial Paradiſe was in the iſland of Serendib, or Ceylon; and that, when Adam was driven out of Paradiſe, he was ſent to the mountain of Rahoun in the ſame iſland, two or three days journey from the ſea. The Portugueſe call this mountain Pico de Adam.

The Mohammedans ſay, Adam's Paradiſe was in one of the ſeven heavens, and that he was thrown down from thence into the iſland of Ceylon, where he died, after having made a pilgrimage into Arabia, and viſited the place appointed for building the temple of Mecca. They ſay, when God created Paradiſe, he made what the eye has never ſeen, the ear never heard, and what has never entered into the heart of man to conceive. This delicious garden, they add, has eight doors, and the porters, who have the care of them, are to let none enter before the learned, who make profeſſion of deſpiſing earthly things, and deſiring thoſe of heaven.

PARAH ADASSAI. The Turks thus call the Iſland of Paros in the Archipelago. The Greeks and Italians commonly call it Paris.

PARMAK DAGHI. Thus the Turks call a mountain ſeparate from the others in that chain of the Gordian Mountains in Armenia, where is yet to be ſeen the remains of Noah's ark, according to the traditions of that country.

PARS. Perſia.

PARSIS, a ſort of Pagans, in the kingdom of Cambay or Guzurat, a province of the Great Mogul's empire in India. They are deſcended from the Perſians, who fled thither in the ſeventh century, to avoid the perſecutions of the Mohammedans. For Abubekre having attempted to eſtabliſh Mohammediſm in Perſia, the king, who found himſelf too weak to oppoſe him, embarked with eighteen thouſand men at the Iſle of Ormus, and landed at Indoſtan, on the terra firma of India. The king of Cambay, who was alſo a Pagan, received him, and gave him leave to dwell in his country; whither this liberty drew other Perſians, who have there retained their antient manners and religion.

They believe there is but one God, who hath created and preſerves the world, and that he has ſeven deputies, who take account of all that paſſes in the univerſe, and execute his orders. Under theſe ſeven deputies they place twenty-ſix others, all of whom they adore as a ſort of gods. They have no temples for the exerciſe of their religion, but ſet apart ſome chamber in their houſe for this purpoſe. Their days of worſhip are, the firſt and twentieth of the moon. Their prieſts are diſtinguiſhed only by a woollen girdle. They pay a particular regard to fire, which they look upon as the ſymbol of the deity: For which reaſon they never put out a candle or lamp, nor ſuffer their fires to be quite extinguiſhed: And if a houſe be in danger of being burnt, they do not throw water thereon, but endeavour to ſtifle the fire with earth. They eat no living creature, except in caſes of neceſſity, or in time of war.

PAZOUPERHIN. This is the name of a large village, ſituated near the city of Thous, in Khoraſan, where is the ſepulchre of Imam Riza, which the Perſians commonly call Meſhed Mocuddes, the Holy Sepulchre.

PEHLEVAN, in Perſian, ſignifies a hero.

PEHLUVY, the ancient Perſian language.

PENJAB, the five Rivers. This is the name which the river Indus bears in the Perſian language, becauſe that it forms itſelf by the increaſe of its waters into five rivers that are joined to it. There is alſo a province of India (of which Lahor is the capital) which bears the name of Penjab.

PERI, a fairy.

PHELONAPHIE. A Chineſe feſtival, obſerved in honour of one *Phelo*, who firſt diſ-

diſcovered the uſe of ſalt; but his ungrateful countrymen, not making him that acknowledgement, which ſo uſeful an invention juſtly deſerved, he withdrew from them in great indignation, and was never heard of more.

The Chineſe, however, honour his memory by this feſtival, which is celebrated in the beginning of June. Upon this occaſion they adorn their houſes with boughs of trees, and fit out ſeveral veſſels, in which they ſail about in ſearch of their much admired Phelo.

PIKEND, the city of Samarcand.

PILGRIMAGE. A kind of religious diſcipline, which conſiſts in taking a journey, out of devotion, to ſome celebrated place, as Jeruſalem, Mecca, &c. and performing there ſome religious acts.

The Mohammedans are obliged to perform the pilgrimage to Mecca, by virtue of a precept of the Koran, which ſays; *God has enjoined the Pilgrimage of the Temple of Mecca, to all who ſhall be in a condition to make it.* Their doctors explain differently the conditions, which render this pilgrimage obligatory. Some ſay, it is ſufficient to have the neceſſary proviſions, and a horſe. Others will have the conditions to be, health of body, and faculties ſufficient to provide things neceſſary for the journey. Laſtly, others require, not only the neceſſary proviſion for the journey, and health of body, but likewiſe a convenient vehicle, and ſecurity from danger on the road; without which, no one, they ſay is obliged to perform this pilgrimage. This deciſion is generally received by the Muſſulmans, eſpecially the Turks.

The Khalifs formerly performed this pilgrimage themſelves, with great pomp, and a magnificent retinue. The laſt who did ſo, was the Khalif Harun Raſhid, who went in pilgrimage to Mecca in the year of the Hegira, 186. This Khalif aſcribed all the victories he gained over his enemies to his pilgrimages, and he wore on his helmet this inſcription, *Haggiou Azzon*, that is, he who makes the pilgrimage to Mecca, becomes ſtrong, and valiant.

In the year of the Hegira 319, this pilgrimage ceaſed for ſome time, through fear of the Carmathians, who at one time ſlew twenty thouſand pilgrims, and took and plundered the temple of Mecca. During this interval they went in pilgrimage to Jeruſalem.

The Arabians pretend, that the pilgrimage to Mecca is more ancient than the Muſſulman religion, and as old as the time of Abraham, and his ſon Iſmael, who, they ſay, were the founders of the temple af Mecca. However it be, Mohammed made it one of the ſix capital points of his religion, and of ſuch indiſpenſible obligation, that a famous doctor, named Hullage, was put to death for having taught certain ceremonies and prayers, to ſupply the neglect of performing it. It is always the firſt ſtep a Muſſulman takes, when he would perform penance for his paſt ſins. The time of performing this pilgrimage is the laſt month of the Arabic year called Dhoulheggiat.

Maundrell gives us a deſcription of the pomp, with which the *Hadgees* (ſo they call the pilgrims) ſet out on their pilgrimage to Mecca. "In this famous cavalcade (ſays "he) there came firſt forty-ſix *Dellees*, that "is, religious madmen, carrying each a ſilk "ſtreamer, mixed either of red and green, "or of yellow and green; after theſe came "three troops of *Segmen*, an order of ſoldiers "among the Turks; and next to them ſome "troops of *Saphees*, another order of ſoldiery; "theſe were followed by eight companies of "*Mugrubines* on foot; theſe were fellows "of a very formidable aſpect, and were de-"ſigned to be left in a garriſon, maintained "by the Turks in the Deſert of Arabia, and "relieved every year with freſh men; in "the next place came on foot the ſoldiers "of the Caſtle of Damaſcus, fantaſtically "armed with coats of mail, gauntlets, "and other pieces of old armour; theſe "were followed by two troops of Janiſaries "and their Aga, all mounted; next were "brought the Baſſa's two horſe tails, uſh-"ered by the Aga of the court; and next

"followed

"followed ſix led horſes; after theſe "came the Mahmal; this is a large pavi-"lion of black ſilk, pitched upon the back "of a very large camel, and ſpreading its "curtains all round about the beaſt down "to the ground. The camel is adorned "with large ropes of beads, fiſh-ſhells, fox-"tails, and other ſuch fantaſtical finery. "All this is deſigned for the ſtate of the "Alcoran, which is placed with great rever-"ence under the pavillion, where it rides "in ſtate both to and from Mecca. The "Alcoran is accompanied with a rich new "carpet, which the Grand Seignor ſends "every year for the covering of Moham-"med's tomb, having the old one brought "back in return for it, which is eſteemed of "an ineſtimable value, after having been ſo "long next neighbour to the prophet's rot-"ten bones. The beaſt, which carries this "ſacred load has the privilege to be exempt-"ed from all other burthens ever after. "After the Mahmal came another troop, and "with them the Baſſa himſelf, and laſt of "all twenty loaded camels."

PIR, ſignifies in Perſian, an old man, and is a title of honour, as well as that of Sheikh, amongſt the Arabians,

PIROUZ-KOUEH. This word which is the ſame with Firouz koueh, properly means the mountains of Turqouiſes, and is alſo the name of a caſtle, the ſituation of which is very ſtrong in the province called Gaur, a country that extends between the cities of Herat and Gazna.

POURSIA. Thus the Arabians call Pruſſia.

POURTACAL or PORTACAL. The Arabians call thus Portugal.

PUNDIT an expounder of the Hindoo laws.

PURIFICATION. The Koran of Mohammed requires purifications as previous to the duty of prayer. Of theſe there are two ſorts: The one called *Ghoſil* being a total immerſion or bathing of the body in water; and the other called *Wezuû*, which conſiſts in waſhing the face, hands, and feet, in a certain manner. The firſt is required in ſome extraordinary caſes only; as after having lain with a woman, or been polluted by emiſſion of ſeed, or by approaching a dead body; woman alſo being obliged to it after their courſes, or child birth. The latter is the ordinary ablution in common caſes, and before prayer. Theſe purifications ſeem to have been borrowed by Mohammed from the Jews; tho' it is certain, the Arabs uſed them long before his time, as moſt of the eaſtern nations did, and ſtill continue to do; the warmth of the climate requiring a greater degree of cleanlineſs than theſe colder parts. But the Mohammedans pretend they are as ancient as Abraham, who, they ſay, was enjoined by God to obſerve them, and was ſhewn by the angel Gabriel, the manner of making an ablution.

Leſt ſo neceſſary a preparation to their devotions ſhould be omitted, either where water cannot be had, or when it may be of prejudice to a perſon's health, they are allowed, in ſuch caſes, to make uſe of fine ſand, or duſt inſtead of it; and then they perform this duty by clapping their open hands on the ſand, and paſſing them over the parts in the ſame manner, as if they wrere dipped in water. See Mohammedans.

PURIFICATION OF THE BLESSED VIRGIN. The Mohammedans on the contrary, have a great eſteem for the Virgin Mary; but they have invented many fabulous ſtories concerning her. The nineteenth chapter of the Koran is intitled *Mary*, and contains ſeveral circumſtances relating to the birth of Jeſus, as follows: *Remember in the book of the Koran the ſtory of Mary, when ſhe retired from her family to a place towards the eaſt, and took a veil to conceal herſelf from them; and we ſent our ſpirit Gabriel unto her, and he appeared unto her in the ſhape of a perfect man. She ſaid, I fly for refuge to the merciful God, that he may defend me from thee: If thou feareſt him, thou wilt not approach me. He anſwered, verily, I am the meſſenger of thy Lord, and am ſent*

to give the a holy ſon. She ſaid, How ſhall I have a ſon, ſeeing a man hath not touched me, and I am no harlot? Gabriel replied, ſo ſhall it be: Thy Lord ſaith, this is eaſy with me; and we will perform it, that we may ordain him for a ſign unto men, and a mercy from us: For it is a thing which is decreed. Wherefore ſhe conceived him, and ſhe retired aſide with him in her womb to a diſtant place, and the pains of childbirth came upon her near the trunk of a palm tree: She ſaid, Would to God I had died before this, and had become a thing forgotten and loſt in oblivion! And he who was beneath her called her, ſaying, Be not grieved: Now hath God provided a rivulet unto thee; and do thou ſhake the body of the palm tree, and it ſhall let fall ripe dates upon thee, ready gathered; and eat, and drink, and calm thy mind. Moreover, if thou ſee any man, and he queſtion thee, ſay, verily, I have vowed a faſt unto the merciful, wherefore, I will by no means ſpeak to a man this day. So ſhe brought the child to her people, carrying him in her arms. And they ſaid unto her, O Mary, now haſt thou done a ſtrange thing: O ſiſter of Aaron, thy father was not a bad man, neither was thy mother an harlot. But ſhe made ſigns unto the child to anſwer them; and they ſaid, How ſhall we ſpeak to him who is an infant in the cradle? Whereupon the child ſaid, Verily I am the ſervant of God: He hath given me the book of the Goſpel, and hath appointed me a prophet. And he hath made me bleſſed, whereſoever I ſhall be; and hath commanded me to obſerve prayer, and to give alms, ſo long as I ſhall live: And he hath made me dutiful towards my mother, and hath not made me proud or unhappy: And peace be on me, the day wherein I was born, and the day whereon I ſhall die, and the day whereon I ſhall be raiſed to life. This was Jeſus the ſon of Mary."

The Angel Gabriel, they pretend, appeared to the Virgin in the ſhape of a full grown, but beardleſs youth. *Al Beidawi*, not contented with having given one good reaſon why he appeared in this form, viz. to moderate her ſurprize, adds, that perhaps it might be to raiſe an emotion in her, and aſſiſt her conception. The general opinion of the Mohammedans is, that Gabriel blew into the boſom of her ſhift, which he opened with his fingers, and his breath reaching her womb, cauſed the conception.

PUZZA. A goddeſs of the Chineſe. Her image is ſeated on the flower Lotos: It has ſixteen hands, armed with knives, ſwords, halberts, books, fruits, plants, wheels, goblets, vials, &c.

The Chineſe Bonſes give the following account of this goddeſs. Three Nymphs, they ſay, came down from heaven to waſh themſelves in a river. They were ſcarce got into the water, before the herb called *Veſicaria* or *Lotos Aquatica* appeared on one of their garments, with it's coral fruit upon it, and they could not imagine from whence it ſhould proceed. The nymph, to whom the garment belonged, was unable to reſiſt the temptation of taſting ſuch charming fruit, and, by indulging her curioſity, became pregnant, and was delivered of a boy, whom ſhe took care of till he was of age, and then leaving him to purſue the dictates of his own inclinations, returned to heaven. He afterwards became a great man, a law-giver and a conqueror. The nymph, his mother, is worſhipped as a goddeſs, under the name of *Puzza*: But why ſuch a number of hands is aſcribed to her we cannot ſay.

R

RABAT AMIR, a place in Cabuliſtan.

RABBAN or RABBANI. This word which is Hebrew, and ſignifies our lord or maſter, is alſo uſed by the Arabian Muſſulmans, who give this title to Ebn Abbas, whom they call the great Rabban.

Rael Youſef, an ancient doctor, philoſopher, and phyſician, who lived before the birth of Mohammed, is alſo ſtiled Rabban.

The

The Muſſulmans call alſo Rabbanioun and Rabbanian, thoſe amongſt their doctors who paſs for the moſt devout and pious.

RABIHAT. Gezair Al Rabihat, is the name the Arabians give to the iſlands we call the Maldives.

RACADAH, a city of Africa, dependent upon that of Cairoan, that is to ſay, ſituated in the province, which the ancients had called Cyreniaque.

RACAH, a city of Babylonian Irak or Chaldea, which ſome place in Meſopotamia. It is the ſame that has been called Aracta, of which Al Bathani, a celebrated aſtronomer, who is commonly called in Latin Albagtegnius Aractenſis, was a native.

RAFEDHI, or as it is vulgarly pronounced RAFAZI. This word ſignifies the ſame as Shii or Shiai, that is to ſay, an heretic, of the ſect of thoſe who do not acknowledge for lawful Khalifs or Vicars of Mohammed, neither Abubekr, Omar, nor Othman; but ſuſtain, on the contrary, that Ali and his deſcendants, are his true heirs and lawful ſucceſſors.

RAGBIL. The name of a city of the kingdom of Ganah, in the Negroes country, ſituated upon the banks of the lake called by the people of that country, Behr ul Halou, the ſweet Sea, becauſe its water is not ſalt like the other lakes of that country, which are almoſt all of them ſalt marſhes, or brackiſh water.

RAHABAH, a place in Syria.

RAHAM, is the proper name of him whom the Arabs ſurnamed Bakhtalnaſſar, and the Hebrews Nebuchadnezzar.

The Perſian hiſtorians ſay, that he was a general of the armies of Lohoraſb, king of the third dynaſty of Perſia, and that it was by the order of that prince he made war upon the Jews and took Jeruſalem.

RAKSHE. Name of a terrible horſe, or rather of an animal, which ſerved Siamek Shah, ſon of Caiumers, inſtead of a horſe, in his expeditions, againſt the giants.

RAMAC or RAMAK. The name of an iſland of the ſea of Oman, or Oriental Ocean.

RAMDHAN (The Faſt of.) A ſolemn ſeaſon of faſting among the Mohammedans, ſomething like the Chriſtian lent.

Ramdhan is the ninth month of the Arabic year, during this month the Mohammedans obſerve a very rigorous faſt, in conſequence of the following precept of the Koran: "*The month of Ramdhan ſhall ye faſt, in which the Koran was ſent down from heaven, a direction unto men, and declarations of direction, and the diſtinction between good and evil. Therefore let him among you, who ſhall be preſent in this month, faſt the ſame month; but he, who ſhall be ſick, or on a jonrney, ſhall faſt the like number of other days. God would make this an eaſe unto you, and would not make it a difficulty unto you; that ye may fulfil the number of days, and glorify God, for he hath directed you, and that ye may give thanks. It is lawful for you, on the night of the faſt to go in unto your wives: They are a garment unto you, and ye are a garment unto them; and eat and drink, until ye can plainly diſtinguiſh a white thread from a black thread by the day break. Then keep the faſt until night, and go not in unto them, but be conſtantly preſent in the places of worſhip.*"

This faſt conſiſts in abſtaining from meat and drink, and from lying with their wives each day, from the riſing of the ſun till the time that the ſtars appear; and it is of ſuch ſtrict obligation, that no artiſt or labourer is exempt from it; and the ſick, travellers, and ſoldiers in the field, who cannot obſerve it in the month of Ramdhan, are obliged to faſt another entire month inſtead thereof.

The Mohammedans call this month holy; and believe, that as long as it laſts, the gates of Paradiſe are open, and thoſe of Hell ſhut.

RAMHORMUZ, a city of the province of Ahuaz, which makes a part of the ancient Chaldea. See Ahuaz.

RAMI. GEZIRAT AL RAMI. The Iſland of Rami. It is one of the iſlands of the Indian Sea, diſtant from that of Serendib about three days ſail.

RAML or REML. This word which in Arabic ſignifies ſand in general, means alſo in particular a kind of prepared ſand, on which they make ſeveral points which ſerve for a ſort of divination, which we call geomancy, and the Arabians, Perſians, and Turks *Elm, Alraml*, and they call a perſon who underſtands and practiſes geomancy; *Rammal*.

The Orientals do not agree with regard to the invention of this art, for ſome attribute the invention of it to Edris, who is Enoch, the patriarch, and others to Daniel, the prophet.

RAML AL ASSOUD. The Arabians call thus the city, which the Turks and Tartars, call Caracoum, the black ſand. It is the capital city of Turkeſtan, ſituated in a great country covered with black ſand.

RAMLAH, a city of Paleſtine, ſituated a ſhort days journey from Jeruſalem.

RAMNI, an Indian iſland famous for camphor.

RANNAH, RANEH and RANEG is the name of an iſland in the ſea of Oman, and Erkend, or Ethiopic Ocean; which Iſland the Oriental Geographers place in the firſt climate, a hundred miles, or thereabout from the Coffree Coaſt, or Zanguebar.

RAOUDHAH. This word which ſignifies in Arabic, a garden or a meadow planted with flowers, means alſo often amongſt the Muſſulmans, a ſepulchre of a perſonage, who has been illuſtrious for piety and doctrine.

RAOUDHAT MESR, an iſland which the Nile makes when it overflows near Cairo.

RAS AL AIN, the ſource of a ſpring or fountain. It is the name of a city commonly called Raſſalina, ſituated in that part of Meſopotamia, named Diarbekir.

RAS ALCANTHARAH, The head of the bridge. It is the name of one of the villages of Sogd, or the plain of Samarcand, which is alſo called Khouſhoufgan.

RAS ALTHAC, is the name of a quarter of the city of Samarcand.

RASSAD, An Obſervatory. The author of the Leb Tarikh writes, that Caicous the 2d, king of the 2d dynaſty of Perſia, cauſed to be conſtructed two Obſervatories, one at Babel or Babylon, upon the Euphrates; and the other upon the Tigris, in the place where the city of Bagdad has been ſince built.

RASHIAH, Raſcie. The name the Eſclavonians commonly give to the province of Servia, which the ancients called Moeſi, and the Turks at this day call Serif or Sirf.

RASHID, which they commonly pronounce Raſhit. It is the name of a ſmall city ſituated upon the borders of the Nile, very near its mouth, and one days journey from Alexandria, drawing towards the coaſt of the Levant: The mariners of the Mediterranean ſea, call it commonly Roſſeto and Roſſette.

RASSEB, the name of a caſtle in Maweralnahar or Tranſoxane, ſituate ſix parafangs from the city of Vaſhgerd.

RASMEL. The name of a village and caſtle of Meſopotamia ſituated between the cities of Mouſſel and Mardin, in the part of that province which bears the particular name of Diarbeker

RASSOUL, and RESSOUL. This world which in Arabic properly ſignifies a meſſenger or envoy, is by the Muſſulmans particularly applied to Mohammed, whom they name Raſſoul Allah, the Envoy of God, or abſolutely Al Raſſoul, to diſtinguiſh him from the other prophets, whom they call Muorſul in the ſingular, Morſeloun in the plural, and Morſelin in oblique caſes.

RAVENDIANS. A ſect of Heretics, among the Orientals; who admitted the metempſychoſis,

tempſychoſis, or tranſmigration of ſouls, and who believed, that the ſpirit or ſoul of Mohammed, or of ſome other ancient prophet, had paſſed into the perſon of Abu Jiafar Al Manſor, ſecond Khalif of the race of the Abaſſides. For this reaſon, they paid that Khalif divine honours, making proceſſions round his palace, like thoſe made round the temple of Mecca, and called by the Mohammedans Athouaf.

This ſect at length degenerated into a ſeditious and dangerous faction, which the ſame Khalif was obliged to exterminate.

RAULINS. Prieſts of the Banians, a people of India. They are divided into three orders, and diſtinguiſhed by ſeveral names. They are all dreſſed in yellow, and are ſhaved. Thoſe whom they call Pungrins, wear a ſort of mitre, with a peak which falls down behind.

Theſe prieſts make a ſolemn vow of celibacy, and are obliged to keep it upon pain of being degraded, and ſet on a level with the laity. Some of them reſide in monaſteries, founded by kings or illuſtrious noblemen. Some of theſe *Raulins* are hermits, and others ſchoolmaſters.

Their ſovereign pontiff decides all religious matters throughout the whole kingdom, and recommends to the veneration of the public all ſuch ſervants of the deity, as during their lives were ſhining examples of virtue and good manners. He is univerſally reſpected, and the king himſelf, who always gives him the right hand, never ſpeaks to him but with the profoundeſt veneration.

RAVER. The name of a country which ſeparates Gour from Hindoſtan.

RAWEND, a village in Iſpahan.

RAZI, ſurname of Mohammed Ben Zekaria, a native of the city of Rei. He was one of the firſt phyſicians of Moctader, eighteenth Khalif of the Abaſſides, and a great philoſopher and aſtronomer. He was alſo the author of different works, and died A. H. 310.

REBAJAH, a city in Irak.

REDEFRANS or REDEFRIS. Thus the Arabians call the king of France, and principally St. Lewis, who made war in Egypt.

REHWER, a mountain where it is ſaid, always to ſnow.

REI or RAI. The moſt northerly city, in the province of Jebal, or Irak Agemi, called in this work the Perſian Irak, and which is properly the country of the ancient Parthians. There is alſo another city of this name in Khoraſan.

REIS and RAIS. This Arabian word, which properly ſignifies, a chief, means commonly in Turkiſh, a commander at ſea, for thus they ſtile a captain of a ſhip, or galley.

Capondon Reis, is the title which the Turks give to the royal pilot of the fleet, who bears alſo the title of Reis Baſhi, and of Pacha Kizi.

Reis Aal Kottab, who is commonly called at Conſtantinople, Reis Kitab, the chief of the writers, is porperly the ſecretary of ſtate who receives and ſigns all diſpatches. He is alſo often called Reis Efendi.

RELIGIONS of ASIA. The continent of Aſia is divided into five large empires, viz.

1 Tartary,
2 China,
3 India, { Mogul's Empire, Peninſulas of India,
4 Perſia,
5 Turky in Aſia, { Natolia, or Aſia Minor, Arabia, Syria, Paleſtine, Euphratian Provinces,

To which are added the Aſiatick Iſlands.

TARTARY.

The inhabitants of this vaſt country are partly Pagans, partly Mohammedans, and partly Chriſtians; Paganiſm chiefly prevails in the northmoſt parts, the people in thoſe places being generally groſs idolaters. The Mohammedans are chiefly found in the

ſouthern provinces. Towards the Caſpian Sea are conſiderable number of Jews, thought to be the offspring of the ten tribes, carried away captives by Salmanaſſar. Thoſe of the Chriſtian Religion are ſcattered up and down in ſeveral parts of Tartary, but are moſt numerous in Cathay, and the city of Cambalu. Theſe are, for the moſt part, Neſtorians. The Chriſtian faith, it is thought, was firſt planted in this country by the Apoſtles St. Philip, and St. Andrew.

CHINA.

The prevailing religion in China is groſs idolatry; and in ſome parts the doctrines of Mohammed are profeſſed. The Chineſe pay divine worſhip to ſeveral idols; particularly to one in the form of a dragon, and to another called *Fo* or *Foe*, being a great perſon, who flouriſhed about a thouſand years before our bleſſed Saviour, and was deified for his wonderful abilities and actions. Chriſtianity was firſt planted in China by St. Thomas, or ſome of his diſciples; but never gained any conſiderable footing. The Popiſh Miſſionaries have often endeavoured to convert the Chineſe to the Romiſh Faith; and it is pretended that the laſt Emperor allowed the exerciſe of the Chriſtian religion in all parts of the empire; but the reigning emperor ſeems not ſo favourable to Chriſtianity; nor is there much reaſon to expect it will ever prevail in that country, whilſt it is preached to them by the Jeſuits, in a manner ſo abhorent from the true ſpirit and doctrines of the Goſpel.

MOGUL's EMPIRE.

The inhabitants of this country are moſtly Pagans; and next to Paganiſm, the religion of Mohammed prevails; but chiefly embraced according to the followers of Ali. Among the Pagans are the Hindoos, and the Perſees. The Hindoos believe a tranſmigration of ſouls, and therefore have hoſpitals for beaſts, and will by no means deprive any animal of life. But of all living creatures, they have the greateſt veneration for the cow, to whom ſome pay a ſolemn addreſs every morning; and, on certain occaſions drink the ſtale of that worſhipful animal. Of theſe Hindoos there are reckoned in India about twenty-four different caſts or ſects. The Perſees are the poſterity of the antient Perſians, and worſhip the element of fire; beſides which they have a great veneration for the cock. The Faquirs are a kind of monks, and live very auſtere lives, performing a great many acts of mortification. Moſt of the Indians believe that the river Ganges has a ſanctifying quality; for which reaſon they often waſh themſelves in it. There are a great many Jews, diſperſed up and down the Mogul's dominions; and upon the ſea coaſt are many European Chriſtians, all upon the account of traffic. St. Thomas is generally looked upon as the Apoſtle of the Indies, and the firſt who preached the Goſpel in theſe parts.

The PENINSULA *of* INDIA *within the* GANGES.

The inhabitants of this tract of land are generally Mohammedans, eſpecially thoſe who live upon the ſea-coaſt; but the natives of the in-land parts are groſs idolators, worſhipping not only the Sun and Moon, but alſo many idols of a monſtrous and frightful aſpect. In ſome parts they look upon the firſt creature they meet in the morning, as the proper object of their worſhip for that day, except it be a crow, the very ſight of which is enough to confine them to their houſes for the whole day. In moſt of the ſea-port towns, and places of trade, there are a conſiderable number of Jews, and many European Chriſtians, eſpecially thoſe of our Engliſh factories.

The PENINSULA *of* INDIA, *Beyond the* GANGES.

The inhabitants of this Peninſula are generally groſs idolaters. Thoſe of Siam maintain the Pythagorean metempſychoſis, and worſhip the four elements. Mohammediſm prevails in ſome parts; but mixt with many Pagan rites, and ceremonies, particularly in Cambodia, on the river Menan,

in which city are near three hundred ſtately moſques, not only well furniſhed with bells (contrary to the Turkiſh cuſtom) but alſo with a great number of idols. In the kingdom of Pegu, they have a kind of religious veneration for apes, and crocodiles, believing thoſe perſons very happy who are devoured by them. They obſerve five ſolemn feſtivals, called in their language, *Sapans*. Their prieſts are called *Raulins*.

PERSIA.

The Perſians are ſtrict Mohammedans; but of the ſect of Ali. They differ in many conſiderable points from the Turks, particularly concerning the ſucceſſors of Mohammed. The Turks reckon them thus; Mohammed, Abubeker, Omar, Oſman, and Ali; but the Perſians will have Ali to be the immediate ſucceſſor of Mohammed; and ſome of them eſteem him equal to the prophet himſelf, for which the Turks reckon them as ſchiſmatics. They differ alſo in the explication of the Koran. In Perſia are many Neſtorian Chriſtians, ſeveral Jeſuits, and a conſiderable number of Jews. Chriſtianity was firſt planted in this kingdom by St. Thomas.

NATOLIA or ASIA MINOR.

The eſtabliſhed religion of this country is Mohammediſm; but perſons of all profeſſions are tolerated here, and in other parts of the Turkiſh dominions. Here are multitudes of Chriſtians, eſpecially Greeks, Armenians, Jacobites, Maronites, Neſtorians, Melchites, &c. and intermixed with theſe is a conſiderable number of Jews. Chriſtianity was planted in this country very early, here being the ſeven famous churches, to which St. John wrote; viz. Epheſus, Smyrna, Thyatira, Laodicea, Pergamus, Philadelphia, and Sardis.

ARABIA.

The religion of Mohammed is profeſſed in this country, where it took its firſt riſe, that impoſtor being born in Arabia. As to the wild Arabs, moſt of them know nothing of religion; but live like ſo many ſavage beaſts, hunting after their prey. This country received the Chriſtian Faith in the apoſtolic age.

SYRIA.

The inhabitants of this part of Aſiatic Turky are chiefly Mohammedans, with a mixture of Jews, and Chriſtians, particularly Greeks, Armenians, and Maronites. The deplorable ignorance of theſe Chriſtians, and their violent quarrels and diſputes, expoſe them daily to new oppreſſions from their maſters, the Turks. Chriſtianity was planted here in the apoſtolic age.

PALESTINE.

The inhabitants of this country are a mixture of Mohammedans, Jews, and Chriſtians, who follow their reſpective religion. Chriſtianity was preached in this country by Chriſt himſelf, and his Apoſtles. The modern Jews, both here and elſewere, adhere ſtill as cloſely to the Moſaic diſpenſation, as their diſperſed and deſpiſed condition will permit them. Their ſervice conſiſts chiefly in reading the law in their ſynagogues, together with a great variery of prayers. They uſe no ſacrifices, ſince the diſtruction of the temple. They acknowledge a two-fold law of God, a written, and an unwritten one. The former is contained in the Pentateuch, or five books of Moſes; the latter, they pretend, was delivered by God to Moſes, and handed down from him by oral tradition, and now to be received *pari pietate*, with the former. They aſſert the perpetuity of their law, together with its perfection. They deny the accompliſhment of the prophecies in the perſon of Chriſt, alledging, that the Meſſiah is not yet come, and that he will make his appearance with the greateſt worldly pomp and grandeur, ſubduing all nations before him, and ſubjecting them to the Houſe of Judah. To evade the expreſs predictions of the prophets concerning his mean condition and

ſufferings, they confidently talk of two Meſſiahs, one Ben Ephraim, whom they grant to be a perſon of a mean and afflicted condition in this world; and the other Ben David, who ſhall be a victorious and powerful prince.

THE EUPHRATIAN PROVINCE.

The prevailing religion in many parts of this country is that of the Armenians; the principal points whereof are theſe three: I. They aſſert, with the Greeks, the proceſſion of the Holy Ghoſt from the Father only. II. They believed, that Chriſt, at his deſcent into hell, freed the ſouls of all the damned from thence, and reprieved them till the end of the world, when they ſhall be remanded to eternal flames. III. They believe, that the ſouls of the righteous ſhall not be admitted to the beatific viſion, till after the reſurrection: Notwithſtanding which, they pray to departed ſaints, adore their pictures, and burn lamps before them. They uſe confeſſion to the prieſt; they adminiſter the Euchariſt in both kinds to the laity. In the ſacrament of Baptiſm, they plunge the infant thrice in water, and apply the chriſm with conſecrated oil, in form of a croſs, to ſeveral parts of the body, and then touch the child's lips with the Euchariſt. They obſerve a vaſt multitude of faſts and feſtivals. Chriſtianity was planted here by St. Bartholomew the Apoſtle.

JAPAN.

The Japaneſe are groſs idolaters, having a vaſt multitude of idols, the chief of which is their god Amidas. The converts to Chriſtianity in this iſland were once very numerous, if we may believe the Romiſh Miſſionaries, who, in the year 1596, reckoned no leſs than 600,000 natives, then actually profeſſing the Chriſtian religion; but however this be, it is certain no perſon in Japan, ſince the year 1614, dare openly profeſs the Chriſtian doctrine.

THE ASIATICK ISLANDS,

The PHILIPPINES.] Many of the more tractable natives of theſe iſlands are inſtructed in the Chriſtian Faith, by the care and diligence of the Romiſh Miſſionaries: The reſt, being mere ſavages, continue ſtill in the darkneſs of Paganiſm;

The MOLUCCUS.] The Molucceſe are, for the moſt part, groſs idolaters; but they are intermixed with a few Mohammedans, and a ſmall number of Chriſtians.

The iſlands of the SUND.] The natives, who reſide in the in-land parts, are groſs idolaters; but thoſe on the ſea coaſts are chiefly Mohammedans.

The MALDIVES *and* CEYLON.] The natives of this mighty cluſter of iſlands are partly Pagans, and partly Mohammedans; but Paganiſm is the moſt predominant of the two.

RENDKHUD, a country in the fourth climate, which is very profitable to Herat.

RESHIDI, the Perſian poet, was a native of Balkh. He flouriſhed in the time of Attiz one of the Khovarezm Sultans.

REZCALLAH. This word which in Arabic, ſignifies the goods, and the daily ſubſiſtence, which the divine providence has deſtined, and aſſigned, to every man, was alſo the name of an aſtrologer of Egypt, ſurnamed, Al Nakhas, who lived towards the 510th year of the Hegira, in the Khalifat of Moſtadher Ben Moktadhi, the Abaſſide.

RIAN BEN VALID. This is the name of Pharaoh, who received Jacob the patriarch, and his family, into Egypt. The Muſſulmans ſay, that he was made a Muſſulman by Joſeph, the patriarch.

RIF, is the name of that part of Egypt, between Cairo and the ſea,

RIHA and ARAHA. The Arabians call thus the city of Jereicho.

RIM. The name of a fortreſs of the kingdom of Nubia, ſituated upon the frontiers of Egypt.

ROCNABAD. The name of a rivulet, which runs near the city of Shiraz, of which the water is extremely pure and clear, and its borders adorned with a moſt agreeable verdure.

ROCOUB ALCAOUSAG. The cavalcade of the old man without a beard. This was the name of a feaſt, which the ancient Perſians celebrated at the end of the winter, on which an old man, without hair and without a beard, riding on an aſs, and holding in one of his hands a raven, rode through the city and public places, and beat with a ſwitch all thoſe he met. This maſquerade repreſented the winter.

RODOS, is the iſland and city of Rhodes.

ROHA. Thus the Arabians call at this day the city of Edeſſa, in Meſopotamia. Our voyagers commonly call it Orfa.

ROHBAN, is the plural of Raheb, the ſingular of which often is made uſe of by the Muſſulmans for the name of a Chriſtian monk, who by certain vows, is particularly engaged to the ſervice of God.

ROKH. This word ſignifies in ancient Perſian, a valiant and brave man, a hero, a knight errant.

ROSHD. Abul Valid Mohammed Ben Ahmed, commonly called Ebn Roſhd, and whom we call Averroes, becauſe the Jews named him in their books and tranſlations Aben, and Aven Roſhed. He paſſed for one of the greateſt philoſophers and phyſicians amongſt the Arabs, and he was the firſt that tranſlated Ariſtotle from the Greek into Arabic, before the Jews had made their tranſlation. He died A. H. 595, or A. D. 1198.

ROSTAC, is the general name which the Arabians give to great and ſmall villages, in the province of Khoraſan, the ſame as that of Souad, or thoſe of the Babylonian Irak, or Chaldea, thoſe of Meklaf, and to thoſe of Yemen, or Arabia Felix.

ROSTAGAFIN. The name of a very large village, dependent upon the city of Samarcand, of which was a native Ali Ben Said, who was ſurnamed on account of his birth, Al Roſtagafini.

ROSTAM or RUSTAM, whom ſome Perſian hiſtorians alſo call Roſtam Daſtan, that is to ſay, the Roſtam of the fabulous hiſtories, and Roſtam Zabeli, becauſe he was a native and governor of Zableſtan.

This perſonage, who was the greateſt and moſt famous of all Perſian heroes, was the ſon of Zal, or Zalzer, and grand-ſon of Sam, ſon of Neriman; and the Perſians, in order to give him a more noble origin, ſay, that he deſcended from Mamoun, ſon of Benjamin, ſon of Jacob, the patriarch. He was killed in a battle he fought againſt Bahaman, ſixth king of the dynaſty of the Caianians, or Caianides.

ROUD KHOUREH SHAPOUR. The name of a river in Khuziſtan, which Shapour, ſurnamed Dhoulactaf, rendered navigable. They call it at this day Sebous.

ROUDBAR, the name of a caſtle in the province of Jebal, or Perſian Irak, where the Iſmaeliens, a ſect of infidels and heretics, eſtabliſhed themſelves, and founded a dynaſty of princes, of which Haſſan Sabah; was the firſt.

ROUDEK. The name of a large village, which is dependant upon the city of Bokhara in Tranſoxania.

ROUDEKI, ſurname of Uſtadh Abul Haſſan, whom the Perſians alſo ſurnamed Roudeki. He was a poet and lived in the time of the Sultan Naſſer, ſon of Ahmed.

ROUHALLAH, the Spirit of God, is an epithet, which the Muſſulmans give to Jeſus Chriſt.

ROUINDIZ, a caſtle of Arain. It is the name of a place in Turkeſtan, eſteemed very ſtrong in ſtructure and ſituation.

ROUM. It is the name which the Arabians, and other eaſtern nations have given to the country and people which the Romans, and afterwards the Greek Emperors and the Turks, ſubdued.

ROUMIAH. It is thus the Arabians call the city of Rome, which is ſaid to have been built by Romious, who was Romulus, ſucceſſor of Latinus, one of the deſcendants of Edom and Eſau.

ROUS, name of the eighth ſon of Japhet, ſon of Noah, from whom Ruſſia takes the name.

ROUSHEN. This word which in Perſian ſignifies light, was alſo the name of a princeſs whom the Greeks called Roxana.

RUAH, a city in Jezirah.

RUDEK, a town in Samarcand.

RUM. Greece, Rome, the Roman empire, Romelia, Europe, the whole Turkiſh empire. See Roum.

RUMIA a city in Madain, built by Nuſhirwan.

RUMIA KEBRY, the city of Rome. See Roumia.

RUN, a village in Penjab.

RUS, or ROUS, Ruſſia.

S

SAADA or SAADAH, a city of Yemen, or Arabia Felix, ſituated between thoſe of Hadhramout and Sanaa.

SAADANI, the two happy and fortunate. The Arabian aſtronomers by this word mean the two planets, Jupiter and Venus, and they call Naſhani, that is to ſay, unlucky and uncomfortable, Saturn and Mars.

SAADI, a celebrated Perſian poet. He is commonly called Sheikh Moſlehedin Saadi Al Shirazi. He was born at Shiraz, A. H. 571, and died, A. H. 691, at the age of 120 years.

SABA. The Oriental geographers unanimouſly ſay, that the city of Magreb was formerly called Saba, and that it was in old times, the capital of all the country of Yemen, the ſame as that of Sanaa, where the Tobais or kings of Arabia Felix made their ordinary reſidence, which was at the commencement of Muſſulmaniſm.

SABATH, is the name of a city of Mawer-alnahar or the province of Tranſoxania, and is dependent upon the city of Oſhrouſhnah, from which its diſtance is three paraſangs, which make three of our leagues.

SABIANS or SABŒANS. A ſect of idolators, who worſhip images.

In the early ages of the world, idolatry was divided between two ſects, the worſhippers of images called *Sabians*, and the worſhippers of fire called *Magi* or *Magians*. See Magi.

The true religion, which Noah taught his poſterity, was, the worſhip of one God, with hopes in his mercy through a mediator: For the neceſſity of a mediator between God and man was a general notion, which obtained among all men from the beginning. But no clear revelation being then made of a mediator, whom God had appointed, they took upon them to addreſs unto him by mediators of their own chuſing. And their notion of the ſun, moon, and ſtars, being, that they were animated by certain intelligences of a middle nature between God and themſelves, they pitched upon theſe as the propereſt mediators between the deity and his creatures. This was the origin of all the idolatry that has been practiſed in the world.

They began with worſhipping the heavenly bodies themſelves; but theſe orbs, by their riſing and ſetting, being as much under the horizon, as above it, they were at a loſs how to addreſs them in their abſence. To remedy this, they had recourſe to the invention of images, in which, after their conſecration, they fancied thoſe intelligences, or inferior deities, to be as much preſent by their influence, as in the planets themſelves. This was the origin of image worſhip.

This religion firſt began among the Chaldæans, which their knowledge in aſtronomy helped to lead them to. And from this it was that Abraham ſeparated himſelf, when he came out of Chaldæa. From the Chaldæans, it ſpread all ove rthe Eaſt, where the profeſſors of it had the name of *Sabians*. From them it paſſed into Egypt; and from thence to the Grecians, who propagated it to all the nations of the world.

Theſe idolaters, in the conſecration of their images, uſed many incantations, to draw down into them from the ſtars thoſe intelligences, for whom they erected them, whoſe power

and

and influence, they held, did afterwards dwell in them. And from hence, the foolery of *Taliſmans*, and ſuch like magical arts, had its original.

The remainder of this ſect ſtill ſubſiſts in the eaſt, under the ſame name of *Sabians*, which they pretend to have received from *Sabius*, a ſon of Seth. Among the books, wherein the doctrines of this ſect are contained, they have one, which they call *the Book of Seth*, and pretend it was written by that Patriarch. What has given them the greateſt credit among the people of the Eaſt is, that the beſt of their aſtronomers, as Thebet, Eln, Korrah, Albattani, and others, have been of this ſect. For the ſtars being the Gods they worſhipped, they made them the chief ſubject of their ſtudies.

SABOURA. It is the name which the Muſſulmans have given to one of the five cities which were burnt by fire from heaven in the time of Lot.

SABOUS or SOBOUS, is the name now given to the river near Shiraz, which Shahpour Dhoulactaf, king of Perſia, rendered navigable

SABRAN. The name of a place in Chaldea, very near the city of Cadeſſah, where the Carmathes defeated the army of the Khalif Moctafi.

SABTAN, the name of a caſtle of Yemen or Arabia Felix, which is on the road leading from the city of Sanaa towards Aden.

SACCEA. An ancient feſtival of the Perſians and Babylonians, ſo called from a people of Scythia, named *Sacæ*. Strabo gives us the following account of the origin of this feſtival.

The *Sacæ* were a nation of Scythians inhabiting near the Caſpian Sea. Theſe people often made incurſions into Perſia, and at laſt poſſeſſed themſelves of Bactriaana, and the greateſt part of Armenia. One day, when they were celebrating a faſt, the Perſian emperor, on a ſudden, attacked them, and entirely defeated them. After this victory, the Perſians covered with earth a great ſtone that was in the middle of the field, and made a a kind of mountain of it, which they ſurrounded with a wall and having built there a temple, dedicated to the goddeſs Anaites, and the Gods Amanus and Anaudatus, who were the Gods of Perſia, they eſtabliſhed a feſtival called *Sacæa*, in memory of their victory over the Sacæ. Some (according to ſome hiſtorian) aſcribe this victory to the great Cyrus, who, having led his army againſt the *Sacæ*, was beaten and put to flight; but, having encamped in the place, where he had left his baggage, he retired from his camp, leaving it full of all ſorts of good things, eſpecially wine; whereupon the *Sacæ*, ſeizing upon the camp, finding it well ſtored with proviſions of all ſorts, eat and drank to exceſs. Cyrus, unexpectedly returning, ſurpriſed the *Sacæ* in the midſt of their debauch, and cut them all to pieces.

This feſtival continued five days, during which the maſters and their ſlaves exchanged conditions, in which reſpect, it reſembled the Roman *Saturnalia*.

SACALAH. This word is found in many Oriental geographers for the name of a city of Zengiſtan, or as we call it Zanguebar; but it muſt be read Sofálah, inſtead of Sacalah.

SACCAKI. This word which in Arabic ſignifies a cutler, was the ſurname of Abu Yacob Youſef Ben Abubekr, who was alſo ſurnamed Sarajeddeen Al Khouarezmi, and ſtiled *Alem mote bakbur fil oloum*, that is to ſay, the *man verſed in all ſciences*. He was a great author and maſter of Zahedi. He was born A. H. 555, and died according to Mohammed Ben Coſſim, A. H. 626.

SADDER. The name of a ſacred book, containing the religion and morality of the *Gaures*, a people of Perſia. See Gaures.

The *Sadder* is properly an abridgment of the *Zend* or *Zendaveſta*. See Zend.

This ſacred book principally recommends charity, as capable of hiding a multitude of ſins. It inſinuates, that, when a perſon ſneezes,

es, he is expoſed to the aſſaults and temptations of the Devil; and for this reaſon, on ſuch occaſions, he muſt repeat certain prayers, to drive away the foul fiend. It requires an implicit faith, and a blind obedience to the deciſions of the ſovereign pontiff. The *Sadder* likewiſe recommends a frequent commemoration of their deceaſed friends and relations. It enjoins a ſtrict and impartial examination of all the actions of the paſt day; and an inviolable performance of all their promiſes and engagements; kindneſs and indulgence to all ſorts of animals, particularly oxen, horſes, ſheep, and cocks, and a frequent performance of the moſt auſtere penances. It recommends them to deſtroy five kinds of noxious reptiles. It forbids walking bare-footed on the ground, to avoid profaning it. A due regard for the element of water is likewiſe expreſsly recommended; thus when they ſet water over the fire, they muſt take particular care, that one third part at leaſt of the pot be empty, that the water may not boil over. The ſame *Sadder* likewiſe ſtrictly forbids all calumny, lying, adultery, fornication, and ſtealing. It requires the faithful to be frequent in their ablutions and propitiatory ſacrifices. And it is obſervable, that the *Sadder* holds an equality of guilt with reſpect to ſins, and threatens the ſlighteſt tranſgreſſions with the ſevereſt puniſhments.

SADIEL. Name of an angel who governs the third heaven, and according to the reveries of the Muſſulmans, keeps faſt the earth, which elſe would be in a continual motion.

SAGAN. The name of a very large village in the territory of the city of Merou, in Khoraſan.

SAGANACK. The name of a country of the province of Tranſoxania, of which the Khan made peace with the Sultan, Tahaſh, the Khouarezmian.

SAGANIAN. The name of a city of the province of Tranſoxane, which Birouni in his geographical canons or tables, places in Lon. 92. 40. and 38. 50. N. L. in the fifth climate.

SAHAR and SOHAR, the name of a city of the province called Bahrein, which makes part of Oman and Yemen, which or Arabia Felix. This city of Suhar commonly bears the name of Caſſabat Al Oman, the village or port of Oman.

SAHEB. This word which in Arabic ſignifies a friend, and companion, means alſo an author, a maſter, and poſſeſſor of ſomething.

SAHEB ASSA or SAHEB AL ASSA, the maſter of the rod. This is the title the Muſſulmans commonly give to Moſes.

SAHEB AL NOUN, the maſter or man of the fiſh. The Muſſulmans give this title to Jonas.

SAHEB KERAN or SAHEB KERANAT, the maſter of the great conjunctions of the planets, or the maſter and poſſeſſor of the principal parts of the world. This is the title the Orientals as well Arabs, Perſians, and Turks, have given to Timurlenk, whom we commonly call Tamerlane the conqueror.

SAHERAH, or SAHERAT and SAHOUR. It is thus that the Arabian Muſſulmans call one of the ſhells, or ſurface of the terraqueous globe, which is above that worked or built by men or animals, and is that interior ſurface in which God has deſtined to hold the laſt judgment at the end of the world, according to the traditions of the Muſſulmans.

SAHIOUT and TAHIOUT, names of two principal tribes of Moguls.

SAID MESR, the higher and upper part of Egypt, which we call Thebaide.

SARABAD. The name of a village ſituated near the city of Jeruſalem, where Ozair or Eſdras died, and was raiſed to life again.

SAKHAR. According to the Jewiſh Talmud, was an infernal ſpirit, or devil, who became poſſeſſed of Solomon's throne. The fable is as follows:

Solo-

Solomon having taken Sidon, and ſlain the king of that city, brought away his daughter *Jerada*, who became his favourite; and becauſe ſhe ceaſed not to lament her father's loſs, he ordered the devils to make an image of him, for her conſolation: Which being done and placed in her chamber, ſhe and her maids worſhipped it morning and evening according to their cuſtom. At length, Solomon, being informed of this idolatry by his Vizier *Aſif*, broke the image, and having chaſtiſed the women, went out into the deſert, where he wept, and made ſupplications to God, who did not think fit however to let his negligence paſs without ſome correction. It was Solomon's cuſtom, while he eaſed, or waſhed himſelf, to intruſt his ſignet, on which his kingdom depended, with one of his concubines named *Amina*. One day, when ſhe had the ring in her cuſtody, a devil named *Sakhar*, came to her in the ſhape of Solomon, and received the ring from her, by virtue whereof, he took poſſeſſion of Solomon's throne, and made what alterations in the laws he pleaſed. Solomon, in the mean time, being changed in his outward appearance, and known to none of his ſubjects, was obliged to wander about, and beg alms for his ſubſiſtence. At length, after the ſpace of forty days, which was the time the image had been worſhipped in his houſe, the devil flew away, and threw the ſignet into the ſea. The ſignet was immediately ſwallowed by a fiſh, which being taken, and given to Solomon, he found the ring in its belly; and having by this means recovered the kingdom, took *Sakhar*, and tying a great ſtone to his neck, threw him into the lake of Tiberias.

Mohammed alludes to this Jewiſh fable, in the Koran, where he makes God ſay: "*We alſo tried Solomon, and placed on his throne a counterfeit body: Afterwards he turned unto God, and ſaid; O Lord, forgive me, and give me a kingdom, which may not be obtained by any after me; for thou art the giver of kingdoms.*"

SAKARAT (*Arab.*) The name of a famous moſque, which the Mohammedans built, after the taking of Jeruſalem, on the old foundations of the temple of Solomon, and on the ſtone, on which (they ſay) Jacob talked with God, and which the Mohammedans believe to be the ſame which Jacob after his viſion called *the Gate of Heaven*.

The Chriſtians, after having re-taken Jeruſalem, planted a gilded croſs on the ſummit of this temple. But Saladin, who regained this city from the Chriſtians, ordered it to be removed.

SAKIAH. Name of an idol of the Adites, one of the ancient Arabian tribes. They invoked him, when they were in want of rain.

SAKSEN. A place in Bolghar.

SAKULYAH. The iſland of Sicily.

SALAH AL NABI. Saleh the Prophet. Thus the Arabs call Saleh the Patriarch ſon of Arphaxad, and father of Heber.

SALAHATH. The name of an iſland in the Indian Sea, near that bearing the name of Calah, and ſubject to the ſame king.

SALAMAS, a place in Azerbijan.

SALAMI. This word which ſignifies a native of Bagdad, was alſo the ſurname of Abul Haſſan Mohammed Ben Obeidallah, who was one of the moſt illuſtrious Arabian poets of his time. He lived at the court of Adhadeddoulah, Sultan of the dynaſty of the Buides, where he ended his days.

SALAMIAH. A city ſituated upon the eaſt ſhore of the Tigris, one day's journey below the city of Mouſal or Moſul, on the road from Bagdad.

SALEMAH. Name of an idol, whom the Adites, an ancient Arabian tribe, invoked for the conſervation of their health.

SALLAR. The name of an iſland in the Perſian Gulph, which the author of Maſſahat al Ardh ſays, is well known.

SALSABIL or SALSEBIL. The name of a river in the Muſſulmans paradiſe.

SALT. The Perſian geographers call thus a city of the country of Arden, or Jordan, where there is a caſtle, from the foot of which comes a ſpring, which waters the whole city.

SALYSERA, a city in Turkeſtan.

SAM BEN NOUH, Shem, ſon of Noah.

SAMANDAR, SAMANDEL, SAMANDOUR and SAMANDOUN. Theſe four words may alſo be read ſubſtituting the letter *e*, inſtead of *a*. It is the name of an eaſtern province of India, where the Aloe trees grow, which ſome call Calamboue, although one is different from the other.

SAMANGIAN and SAMGENAN. The name of a city in the province which Al Bergendi calls Tokhareſtan.

SAMARA, a city of Babylonian Irak, or Chaldea. It is the ſame as Sermenrai.

SAMARATH. The name of a ſect of Banians, in the Eaſt Indies. They are a ſort of Pythagoreans, who believe the preexiſtence and tranſmigration of ſouls. They ſay God, whom they call *Permiſeer*, governs the world by three lieutenants: The firſt of whom they call *Brama*, who ſends the ſouls into the bodies they are deſigned for by *Permiſeer*. The ſecond is *Buſſina*, who teaches men to live according to the commands of God, which they have written down in four books: He alſo ſuperintends the growth of corn and all vegetables. The third is called *Mais*, who has power over the dead; and according to their good or evil actions, ſends them into a body to do more or leſs penance: And when their penance hath had its full effect, he preſents the purified ſouls to *Permiſeer*, who receives them into the number of his ſervants.

The wives of this ſect cheerfully ſacrifice themſelves upon their huſband's funeral piles, as being fully perſuaded, that for ſo doing they ſhall enjoy ſeven-fold, in the other world, whatſoever they have renounced here. As ſoon as any of their women are delivered, they ſet before the new-born infant an inkhorn, with paper, and pen, to intimate that *Buſſina*, will write the law of *Permiſeer* in its underſtanding; and, if it be a boy, they add a bow and arrows, as a preſage of his being fortunate in war.

SAMARCAND. A city of the province of Maweralnahar, or Tranſoxania, the moſt magnificent and renowned in all Aſia.

SAMARCAND AL ATICAH, ancient Samarcand. It was probably built by Alexander, as the Lebtarikh makes mention. It was diſtant from the new city but half a day's journey.

SAMERAH, AL SAMERAH, and AHEL SAMERAH. Thus the Arabs call the Samaritans, altho' they commonly call the city of Samaria, Shemrin, and Shemroun, names which have more conformity with the Hebrew.

SAMHAIL. Name of an angel who governs the ſixth heaven, according to the reveries of the Muſſulmans.

SANA. The capital city of Yemen or Arabia Felix, the kings of which bore the name of Taba, or Tobai.

SANARIAH. The name of a country which we call at this day Severia, or Zueria, which is towards the mouths of the Danube.

SANCTA SOPHIA. The name of a famous church, at Conſtantinople, begun by the emperor Conſtantine, and finiſhed, and dedicated, thirty-four years after, by his ſon Conſtantius, Anno 360.

This church was burnt down in the reign of Anaſtaſius, and rebuilt by Juſtinian; and now it is become the glory of the world for its largeneſs, curious architecture, beauty, and riches; inſomuch, that Juſtinian, having finiſhed it, was heard to ſay, *I have out-done thee, Solomon.* The reader may ſee a particular deſcription of this famous church in Evagrius, Proropius, and Agathias; but more fully by Paulus Silentiarius, and his commentator, Du Freſne.

The church of *Santa Sophia* is at preſent the chief moſque of Conſtantinople. It is

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not entire, the Turks having demoliſhed a great part of the building, and chiefly preſerved the dome, which was the choir of the church. Without this moſque are four minarets or ſteeples, with balconies round them, from whence the Muezins call the people to prayers. See Moſque.

Above the great gate within, are yet to be ſeen the image of our bleſſed Saviour, ſitting, and giving his bleſſing to an emperor, proſtrate at his feet; as alſo that of the bleſſed Virgin, at his left hand. At the entry of the church, on each ſide between two porphyry pillars, are placed two marble urns full of water, where the Chriſtians uſed to waſh themſelves in token of the inward purification of the heart. Formerly there was written over this place in letters of gold the following Greek verſe, ſo contrived as to be read both backwards and forwards,

NYON ONOMHMATAMHMONONOΥΗN, i. e. *Waſh your Sins, and not your Face only.* At preſent, the Turks drink of this water, after they have heated themſelves by their prayers, their frequent bowings and kneelings, and continual exclamations and loud repetitions of the name of God.

On the ſouth-ſide of the place, where formerly ſtood the high altar, is the *mirabe* or niche, where the Koran is kept, with two large wax tapers placed by it. The Grand Seignior has a private apartment in this moſque, to which he aſcends by a back-ſtair. Before the gate are ſome little buildings in form of chapels, covered with domes, wherein ſeveral of the young Ottoman princes lie buried. The whole is an extremely magnificent edifice, tho' far ſhort of what it was in the time of the Chriſtian emperors.

SANF and SENF, BAHAR AL SENF, and BAHAR AL SENFI, the eaſtern Ocean, or the Sea of China, which is alſo called Bahar al Dhahi, which ſignifies the ſea moſt expoſed to the riſing of the ſun.

SANGIAR, a city in the province of Khoraſan, which gave birth to Sultan Sangiar, the ſon of Malekſhah.

SANGRAK. The name of a mountain in the country of Gazna.

SAN YASIIS. A kind of religious order among the Indian Bramins. They are Anchorets, and affect the greateſt abſtinence, refraining from marriage, and all pleaſures in general. They make but one meal, and live on alms; and inſtead of a copper cup, which others generally carry about them, they are permitted to uſe earthen-ware only. Their cloaths are dyed with red earth, and they carry a long bamboo-cane in their hands. They are forbid to touch either gold or ſilver; much leſs are they allowed to carry any about them. They have no fixed habitation, nor lie two nights together in the ſame place, once a year excepted, when they are permitted to continue two months together in the ſame place.

The *San-yaſiis* are bound to be always ready to oppoſe ſix enemies, viz. *Cama*, luſt; *Croota*, anger; *Lopa*, avarice; *Madda*, pride; the love of the things of this world; and *Matſara*, revenge. Vulgarly called *Sonnaſſees*.

SANTONS. Turkiſh monks, ſo called. They are diſtinguiſhed by their habits, manner of living, and their different rules and inſtitutions.

Some of the Santons make a vow of poverty; others of chaſtity; others of perpetual faſting and abſtinence; and others wholly apply themſelves to a contemplative life. Each of theſe carries about him the marks of his profeſſion. Thoſe who wear feathers on their heads, denote thereby, that they are perſons addicted to meditation, and have revelations. Thoſe whoſe garment is patched up of pieces of cloth of different colours, ſignify thereby their vow of poverty. Thoſe who wear chains about their necks, declare the vehemence of the ſpirit that animates them. And thoſe, who wear ſomething at their ears, denote their obedience and ſubmiſſion to the ſpirit, which tranſports them into raptures and extacies.

Some of the Santons live in community together; others are hermits; and a third ſort mendicants.

SAOUD. The Arabians ſay, it is Giabal fi Gehennem. The name of a mountain which is in Hell.

SAOUDAH. The name of one of the five cities of the Sodomites, which were burnt.

SAOUIDIAH. The city and port which we call Saida, or Seide, which is held to have been the ancient Sidon.

SAOUL, a city of the province of Georgia.

SAOULAH, a city of Nubia.

SAPAN. A name, which the idolatrous inhabitants of Pegu, in the Eaſt Indies, give to ſome ſolemn feſtivals, obſerved by them. They have four more remarkable *Sapans*.

The firſt, called *Sapan Giache*, is a kind of pilgrimage, which the king and queen, and moſt of the court, make about twelve leagues diſtance from their capital. This feſtival is celebrated with great pomp and magnificence. The king and queen appear in a triumphal chariot, and covered with all ſorts of precious ſtones.

Another feſtival, called *Sapan Catena*, conſiſts partly in making certain curious pyramidical figures. Each artificer conceals himſelf, that no one may be apprized of what he is employed about; and that the king for whoſe amuſement theſe curioſities are principally intended, may be the firſt that has the pleaſure of ſeeing them. At night they light up wax tapers in honor of their idols, and leave the city gates open.

Sapan Daiche is the water feaſt, upon which occaſion, the king and queen be-ſprinkle each other with roſe-water; and their example is followed by the courtiers, the ſoldiers, and the very populace.

The *Sapan Donon* is remarkable for the public exerciſe of their watermen, the prize whereof the king beſtows on him, who rows faſteſt and gets ſooneſt to the goal. This feſtival laſts a whole month.

SARAH and SOURAH. The name of a tower built by Nimrod. The tower of Babel.

SARAKHS, a city of Khoraſan, which has given birth to many Muſſulman doctors, who bear the ſurname of Sarakhſi.

SARDINIAH, Sardinia.

SARIFOUN. The name of a place in Arabian Irak, from whence they bring moſt excellent wine, which is called on account of its ſoil, Al Khâmr Al Sarifouni.

SAREYAH, a place in Tabriſtan.

SARKHAD and SARKHOD. The name of a ſmall city, where there is a caſtle ſituated on a great eminence in a province, which bears the name of Giouzan Demeſhk, a country which is in the environs of Damaſcus, on the ſide of Balbek. Some geographers call it alſo Houran.

SARMANRAI, a place in Irak.

SARMIN, a place in Syria.

SARSAR, a city of the Babylonian Irak, ſituated between Cufah and Bagdad, two paraſangs from the latter.

SARSAR and SARSARAH. The name of a river, which has perhaps given name to that city of which we have ſpoken above, from whence the Nabathians have alſo taken the name of Saraſerah.

SAZ. The Turks call thus the Saxons, and particularly thoſe who inhabit the ſeven cities of Tranſilvania, whither Charlemagne tranſported, and ſettled them in colonies. Theſe are thoſe ſeven Saxon cities, which have given to Tranſilvania the name of Allemand de Sieben Burghen, and the Latin name of Septem Caſtrenſes Regio.

SAWAH, a place in Perſian Irak.

SCHAMMAN. The name given to the principal, or ſuperior, of the prieſts, among the *Tunguſes*, a people of Chineſe Tartary. Theſe prieſts wholly devote themſelves to the ſtudy of magic, or the black art.

The *Schamman*, in the exerciſe of his magical operations, obſerves the following method. After he has gone thro' his preliminary penances, he puts on a kind of robe, compoſed of divers pieces of old iron, ſome in the form of birds, others in that of beaſts;

all

all of which are faſtened together by rings of the ſame metal. He puts on ſtockings made of the ſame materials, and gloves of the ſame ſort, made in the faſhion of a bear's paws. He claps a pair of iron-horns on his head. Thus equipped, he takes a drum in one hand, and a little wand, embelliſhed with the ſkins of mice, in the other, then leaps and capers about, croſſing his legs ſometimes one way, and ſometimes another, and accompanying this motion with moſt hideous cries. All this time his eyes are ſtedfaſtly fixed on a hole at the top of his hut; and as ſoon as ever he diſcerns a black bird, which, it is pretended, perches on the roof, and vaniſhes in a moment, he falls upon the ground in a kind of trance, and continues for about a quarter of an hour, ſeemingly deprived of all ſenſe and reaſon. When he comes to himſelf, he reſolves the queries of all thoſe, who conſult him.

SCHIITES. A religious ſect among the Mohammedans, ſo called from the Arabic word Schiât, which ſignifies in general a *company* or *party*. The Schiites are the partiſans or followers of Ali, and are oppoſed to the *Sonnites*, or Orthodox Muſſulmans. See Sonnites.

The diſtinguiſhing principle of the Schiites is, that the ſovereign Immamate, a dignity which comprehends the whole ſpiritual and temporal authority over the Muſſulmans, belongs by divine right to Ali and his deſcendants.

The Perſians are Schiites, and the Turks Sonnites. This difference of party between the two nations, began in the year of the Hegira 363, under the Khaliſate of Mothi Lillah.

The Schiites are divided among themſelves into various ſects. The *Keſſabians* which is one of them, hold very extravagant opinions. They believe, that *Ali* was more than a man, and that he is ſtill alive. They likewiſe reckon the twelve Imams, of the poſterity of Ali, in a different manner; for ſome adhere to the branch of Haſſan, the eldeſt ſon of Ali; and others to that of Houſſain, who was the youngeſt. Some again follow the party of Mohammed Ben Hanifah, who was likewiſe the ſon of Ali by another wife; and others that of Mahadi, the African, and founder of the dynaſty of the Fathimites in Egypt. Laſtly others embrace the party of the Iſmalites of Perſian Irak, whoſe dynaſty took its origin from Haſſan Sabah.

Many of the Schiites hold the metempſychoſis or tranſmigration of ſouls, and a certain communication of the ſpirit of holineſs tranſmitted from one perſon to another. The different ſects are, as it were, ſo many trees, ſplit and divided into a great number of branches. Nevertheleſs they all agree in looking upon Abubecre, Omar, and Othman; whom the Sonnites, or Orthodox, ſo highly revere, as uſurpers of the Khalifate, and ſupreme authority of Muſſulmaniſm, which, according to them, ought to have paſſed directly from Mohammed to Ali; who nevertheleſs was but the fourth Khalif. For the ſame reaſon they abhor the memory of the Khalifs, called *Ommiades*, who put to death Houſſain, the ſon of Ali, whoſe death they annually lament; and they reject likewiſe the Khalifs called *Abaſſides*, tho' related to Mohammed, becauſe they did not deſcend from Ali.

SCOOUBIAH. *(Arab.)* The name of a Mohammedan ſect, whoſe diſtinguiſhing tenet is, that the *Sonnites* are not to be preferred to the *Schiites*, that is, the Orthodox to the Heterodox: For they look upon them both equally good Muſſulmans. However the *Schiites* conſider this ſect as mere Pagans or Gentiles, as their name imports.

There are a great number of Mohammedans, who ſecretly make profeſſion of this ſect. See Schiites, and Sonnites.

SEBA, a country of Arabia Felix, where they ſuppoſe Balkis, queen of Sheba, to have reigned.

SEBTAH. The name of a city of Mauritania, called alſo Tangitania.

SEBZVAR

SEBZVAR, a city of Khoraſan.

SEDD AL ARAB, the bank of the Arabians. This bank or cauſeway was in the country of Hadhramout, that is to ſay, in the Hadramytene, a ſmall province of Arabia Felix.

SEDD JAGIOUG, or MAGIOUG. The bank, rampart, or wall of Gog and Magog, pretended to have been built by Iſkander Zhulkernair, in the paſſes of mount Caucaſus, to prevent the inroads of the northern nations.

SEDIR. It is an Arabic word, corrupted from the Perſian Sih Deir, the three pavillions. It is the name of a palace which Noman Alour, a king of the Arabians, who reigned at Hira, cauſed to be built by the famous architect Sennamar, for Baharam Gour.

SEDOUM, the city of Sodom, in Judea.

SEDR and SEDRAH. Sedrat Almontohi, according to the author of Miriat, is a particular place of paradiſe, in the ſeventh heaven, which is the higheſt of all.

SEFAIN, a city on the banks of the Euphrates, near Rekah.

SEFAT. This word in Arabic ſignifies the qualities and conditions of ſome body, or thing.

SEFAT ALLAH, The attributes of God.

SEFATIANS. So the Mohammedans call thoſe divines of their religion, who hold different ſentiments concerning the attributes of the deity, called in Arabic *Sefat Allah*.

One ſect of the *Sefatians* diſtinguiſhes between the attributes of God and his eſſence; and there are ſome among them, who aſcribe a body to the deity.

Others of the *Sefatians* reject all ſorts of attributes in God, and maintain, that he is not juſt by his juſtice, nor knowing by his knowledge, but both by his pure and ſimple eſſence.

All the ſchool-divinity of the Mohammedans is full of theſe kind of diſputes. See Aſcharians, Motazales, &c.

SEFUN, a city on the borders of Egypt called alſo Shekan.

SEHAR, the emporium of Oman.

SERERTHA, a city of Ethiopia.

SEID. This Arabic word, which properly ſignifies lord, is become the title of the chiefs of the family of the poſterity of Ali.

SEIDA, Sidon in Phœnicia.

SEIHUN, mount Sion.

SEJEL MASSAH, a city of the country which the Arabians call Magreb Al Akſa, the extremity of Africa or the Weſt. It is what we call Mauritania.

SEJESTAN and SEGISTAN. The name of a country which has the province of Khoraſan on its weſt, Makran on the eaſt, the deſert of Fars on the ſouth, and India on the north.

SEKCHY, a city in the ſeventh climate, on the borders of Diarchirkes, twenty days diſtant from Conſtantinople.

SEKNAK, a city in Turkeſtan.

SELIMAH, a city in Syria, bordering on Hems.

SELUK, a town in Arabia Felix. Alſo a town in Greece, famous for dogs.

SEMENDRIAH, a city of Raſchia, or Servia, ſituated upon the Danube, a little below Belgrade.

SEMENGIAN, the name of a ſmall country which makes a part of the province of Thokhareſtan, which is the moſt northerly of the empire of Perſia.

SEMIRAH, the name of a city built by queen Homai, daughter of Baharam.

SEMIRAM, a place in Jebal.

SEMISAR, a place in Roum.

SENABAD, a town dependent on Tus.

SENAM, the name of a caſtle in Turkeſtan.

SEND and SIND. The Arabians commonly divide the country of India, which the Turks and the Perſians call Hindoſtan, into two parts, that is into that which they call Hend or Hind, and that of Send or Sind.

Sind. The word Sind properly ſignifies the river which we call Indus, and by extenſion, all the country which is on this ſide of it to the weſt, and on the other ſide to the eaſt, adjoining to that river, which the Perſians call alſo Sindab, and ſome of the Arabians Sendad.

SENDAB, the river Indus.

SENDAN, a maritime city of India.

SENDAD. The Arabians call thus the river Send or Indus. This word is perhaps a corruption from the Perſian Sendab.

SENDAFOUR, and SENDAPOUR, which is ſometimes called Sendafoul and Sendapoul. Theſe are names of a city of the country which the Arabians call Belad Al Foulfoul, the Country of Pepper, and which we call the Coaſt of Malabar, of which the city of Calicut is the capital.

SENDAN. A maritime city of India, which ſome call Sendaboun. The Perſian geography ſays, that it is built upon the ſhore of the ſea called Deria Akhdhar, the green ſea, which is properly the gulph of Cambaya.

SENF, SINF, and SINFI. An iſland of the Indian Sea. See the title of Bahar Al Sinf.

SENJAR, a place in Meſopotamia.

SENJAS and SUHRAWERD, two cities in the fourth climate, depopulated in the troubles of the Moguls.

SERAKHUS, a place in Khoraſan.

SERANDAH, the name of an iſland in the ſea of Oman, which is of the number of thoſe the Arabians call Raneg.

SERANDIB, the iſland of Ceylon.

SERAPERDEH, The veil or curtain of the palace or ſeraglio. This is what we commonly call the curtain hung before the door of the apartments of princes, or people of high rank.

SEREERAL ZEHIB, the throne of gold, i. e. the country between the Euxine and Caſpian Sea, ſo called from the Perſian governors of Derbend enjoying the privilege of giving audience on a golden throne.

SERI. The name of a city of the iſland of Serandib.

SERIRAH. The name of an iſland of Bahr al Akhdhar, that is to ſay, of the Green Sea, or of India. The Perſian geography ſays, that the ſame iſland bears alſo the name of Mehrag.

SERMENRAI, they commonly call thus a city of the Arabian Irak, which is Aſſyria or Chaldea, which they ſhould call Sermenraa or Serramenraa, a word compoſed of three others which ſignifies, He that ſees it, ſhall rejoice. This city is ſituated upon the eaſt ſhore of the Tigris, in Lon. 72. 30. and Lat. 34. 00. N. and in the fourth climate, according to the Arabian tables.

SERRIN. The name of a city of Yemen or Arabia Felix, built upon the banks of the Red Sea, only four days journey from the ſea-ſide, according to the Perſian geography, and in the firſt climate.

SERVAN, a city of the province of Sejiſtan, ſituated at the diſtance of two days journey from Siſtan, which is the capital city of that province.

SERYRAH, a city in India.

SEWAKEN, a city in Yemen.

SHABBAOUAN. The name of a place in the province of Fars, upon the confines of Naoubendigian, which paſſes for one of the four places, called by the Orientals Arbaâ Montuzahat, or the four paradiſes of Aſia.

SHABALIG, a mountain in Turkeſtan.

SHABOURABAD. A city near Jeruſalem where Eſdras died and was raiſed to life again, according to the Mohammedan traditon. Some call it Sairabad.

SHADBAG, a city of Khoraſan, in which Aliſhah, the ſon of Takaſh was taken priſoner, with many other princes, by Giatheddeen, third Sultan of the Gaurides.

SHADEHKIAN, a province in the kingdom of Jinniſtan, or Fairy Land, much celebrated in romances.

SHADIAKH,

SHADIAKH, a city of Khoraſan well ſituated, which was beſieged by Takaſh or Tagaſh, Sultan of the Khouarezmians.

SHAFARI, one of the three authors, who compoſed the poems intitled Lamiat Alarab.

SHAFEI, ſurname of Abu Abdallah Mohammed Ben Edris, who was thus ſurnamed from Shafee, one of his forefathers, who deſcended from Abdalmothleb, grand-father of Mohammed. It is from that origin they give to this doctor the title of Imam al Mothlebi, as well as that of Aref Billah, or learned in God. He was born at Gazah, a city of Paleſtine, A. H. 150, and died in the 204th of the ſame æra, aged 54 years. He has been author of ſeveral works.

SHAGIAR or SHEGR. A province of Yemen or Arabia Felix, ſituated on the ſea-coaſt, between the cities of Aden and Oman.

SHAH. This word has different ſignifications. The firſt means any thing that is excellent or has pre-eminence over others of its kind. The ſecond ſignifies the origin, the principle and root, or foundation of any thing. The third means a prince, king, and a lord. And the fourth ſignifies a huſband, and a ſon-in-law.

Shah, is alſo the king in the game of Cheſs.

SHAHANSHAH, the King of Kings.

SHAHIN. This word which ſignifies in Perſian, a royal falcon, is alſo in Perſian and Turkiſh, the name of ſeveral perſonages.

SHAHJEHANABAD, Dehly, ſo called from having been rebuilt by the emperor Shah Jehan.

SHAHROKHIAH. A city which Tamerlane built upon the banks of the river Sihon, or Iaxartes, on the ſide of the provinces and people, which Ahmed Ben Arabſhah calls, Al Geta, or Al Khatha, who are the Getes and the Khathiens, beyond mount Imaus.

SHABELWAN, a town on the borders of Shiraz.

SHALG, a city of Turkeſtan.

SHALM. The author of Miriat ſays, that the city of Jeruſalem is thus called in Hebrew. That author confounds this name with that of Salem, which is the ancient name of the city of Jeruſalem, where they pretend that Melchiſedek reigned ſoon after the Deluge. Some have imagined this to be the capital of Shem or one of his children, who is called king of Salem in ſcripture.

SHAM, or SHAMAH, is the name which the Arabians, and after them the Perſians and the Turks, give to the country which we call Syria and Soria. The Oriental geographers divide Syria into five principal quarters, of which Kennaſſerin is the firſt. The ſecond is Hems or Emeſſa. The third is Damaſcus. The fourth is Arden, the country of Jourdian or Gallilee. And the fifth is Faleſthin or Paleſtine. Theſe five quarters are bounded in the eaſt, by the Euphrates, and on the weſt by the Mediterranean Sea.

SHAMASSIAH. The name of a quarter in the city of Baghdad.

SHAMGAZAN, is the name of a city which Ghazan Khan built near Tauris, in imitation of Damaſcus of Syria, and he there conſtructed a ſuperb moſque, where he was interred in the 703d year of the Hegira.

SHAMEL or SHAMIL. The name of an iſland in the ſea, called by the Arabians Bahr al Senſi, which is the Oriental Ocean, or ſea of China.

SHAMKUR, a place in Aran.

SHAMUS, the iſland of Samos.

SHANGIOU, a city of China. It bears alſo the name of Zeitoun.

SHARACAH, or Sharakiah, a city of Arabia, which ſome authors pretend to have given name to the Saracens, becauſe it is thus that the Greeks and Romans called the Arabians.

SHARGIAH, a place in the province of Yemen or Arabia Felix.

SHARMAH. A city of Yemen, ſituated in the quarter of Hadhramouth.

SHASBAN

SHASBAN, a large village in Mazenderan.

SHASH, the moſt conſiderable city of Turkeſtan, called alſo Taſhkend. It is ſituated beyond the river Sihon or Jaxartes, upon another river which has no other name than that of the city.

SHASTER, a ſacred book, containing the religion of the Banians, an idolatrous people of India.

The Banians divide the duration of the world into a certain number of ages; the firſt of which, for the wickedneſs thereof, being deſtroyed by a flood, the world was re-peopled: And God, to reſtrain men from evil, bethought himſelf of giving them a book of laws. Accordingly (ſay the Banians) deſcending on a mountain, he called Bremaw (one of the three perfect perſons, who began the ſecond age) and out of a duſky cloud, with certain glimpſes of his glory, delivered to him a book, commanding him to acquaint the people with the things contained therein.

This book called the *Shaſter*, or *written word*, conſiſted of three tracts. The firſt contained their moral law; the ſecond, the ceremonial; and the third divided them into caſts or tribes, with peculiar obſervances for each of them.

Their moral law is comprized in eight commandments. The firſt forbids the killing any living creature. The ſecond enjoins them to make a covenant with all the five ſenſes, and lay proper reſtraints on them. The third preſcribes the due obſervation of times of devotion, waſhings, &c. The fourth forbids lying, and all manner of fraud. The fifth commands charity and hoſpitality. The ſixth forbids violence and oppreſſion. The ſeventh enjoins the obſervation of certain faſts and feſtivals. And the eighth forbids theft.

Their ceremonial law contains a great number of precepts relating to their waſhings, anointings, offerings under green trees, prayers, pilgrimages, invocations, adorations, together with the forms of their baptizings, marriages and burials, cuſtomary among them. *Mr. Lord's account of the Banian religion.*

SHATH, the river Tigris, which the Arabians commonly call Dijlat. It bears alſo the name of Scath Soui.

SHATHEBAH. The Arabians call thus a city ſituated in the kingdom of Valencia, which the Spaniards call at this day Xativa.

SHAUKET, a city of Turkeſtan dependent upon Shaſh.

SHAWEKH, a deſolated city near Niſhapoor.

SHAYEZAN, a city in Arran.

SHEBAB, a mountain of Yemen, in the quarter of Hadhramout, at the foot of which there is a city bearing the ſame name.

SHEBAM, a fortreſs in Hadhramout.

SHEBILAH, a city of Turkeſtan, dependent upon Oſrouſhnah.

SHECAINAH, *(Hebr.)* By this word the Hebrews meant the viſible manifeſtation of the divine preſence in the temple of Jeruſalem. It was a bright cloud, reſting over the propitiatory, or mercy ſeat; from whence God gave forth his oracles, with an articulate voice, when he was conſulted by the high prieſt, in favour of the people. Hence God is often ſaid, in Scripture, to ſit upon the cherubims, or between the cherubims, becauſe the cherubims ſhadowed with their wings the mercy ſeat, over which the *Shechinah* reſided.

The Rabbins tell us, that the *Shechinah* firſt reſided in the tabernacle prepared by Moſes, in the wilderneſs, and that it deſcended therein on the day of its conſecration. From thence it paſſed into the ſanctuary of Solomon's temple, on the day of its dedication by that prince; where it continued to the deſtruction of Jeruſalem, and the temple, by the Chaldeans, and was never after ſeen.

The Mohammedans pretend the *Shechinah* was in the ſhape of a leopard, and that in time

time of war, when the Ark of the Covenant, over which it reſided, was carried into the field of battle, it raiſed itſelf up, and ſent forth ſuch a dreadful cry, as threw the enemy into the utmoſt confuſion. Others of them imagine it to have the figure of a man, and ſay, that when it was carried into the army, it ſtood up upon its feet, and came forth like a vehement wind, which ruſhing upon the enemy, put them to flight. See Ark of the Covenant.

SHEHR, and SHEHRESTAN. Theſe words both ſignify in Perſian and in Turkiſh, a city. See Shehreſtan.

SHEHRBAZ. It is one of the names of the great river which the ancients called Oxus, or Bactrus. The Arabians call it Gihon and Nahar; and the Perſians, Amou and Roudkhaneh.

SHEHRBEND. This is not in Perſian the name of a city in general, but only of a city incloſed with walls.

SHEHRESTAN. This is a Perſian word in general ſignifying a city, as has been ſaid of Shehr above; but it is in particular the name of three cities. The firſt belongs to the province of Fars; the ſecond is in the province of Jebal, or the Perſian Irak, i. e. the hilly part of Perſia, the ancient Parthia. It is not very diſtant from the city of Iſpahan, that city, now the capital of Perſia, being built exactly between the two cities of Jehoudiah and Shehreſtan. The third is in the province of Khoraſan, ſituated between the city of Niſhapoor, which is in Khoraſan, and that of Khouarezm, and is the capital of another province bearing the ſame name.

SHEHRESTAN CAZVIN. It is thus that they call, according to the author of Lebtarikh, one of the quarters of the city of Cazbin, built by Sapor Dhoulaktaf, who is alſo ſaid to be the founder of the whole city.

SHEHR ROUZ, a place in Jebal, near Hamadan.

SHEHR-SEBZ, the city of Keſh.

SHEHR-SHEBANEH, a city between Niſhapoor and Khouarezm.

SHEHRZOUR. Ben Shunah writes in the preface to his hiſtory, that this is the name of a city of the country of the Curds, who dwelled in the province of Fars. It is in Long. 82. 20. and Lat. 34. 3. north, in the third climate.

SHEIKH. This word not only ſignifies in Arabic, an old man, but alſo a prince and celebrated doctor, and chief of ſome college, or religious community.

SHEIKHS HOUSE. Among the Turks is a kind of oratory, erected over the graves of ſome eminent Sheikhs, that is, ſuch perſons as, by their long beards, prayers of the ſame ſtandard, and a kind of phariſaical ſuperciliouſneſs, have purchaſed to themſelves the reputation of learning and ſanctity.

Theſe buildings are uſually of ſtone, ſix or eight yards ſquare, and roofed with a cupola. They are commonly ſituated upon the moſt eminent and conſpicuous aſcents. To theſe little oratories, the people repair with their vows and prayers, in their ſeveral diſtreſſes, as the Romaniſts do to the ſhrines of their ſaints; but with this difference, that, tho' they make the ſaint's ſhrine their houſe of prayer, yet they always make God alone, and not the ſaint, the object of their addreſſes

SHEIKHOUN. This is perhaps the name of the ſame river which the Arabians otherwiſe call Sihon, a river which diſcharges itſelf into the Caſpian Sea, and which the ancients called Iaxartes, and is ſometimes found under the name of Gihon, which is the Oxus, but written Geikhoun and Gikhoun.

SHEITHAN. This Arabic word which is taken from the Hebrew, Shathan, ſignifies not only the Devil, but alſo a ſerpent, and a proud, haughty man.

SHELEM, Jeruſalem.

SHELSHOYEN, a city near the paſſes of the Caſpian Sea.

SHEMAKI. The chief city of Shirvan.

SHERA. Thus the Arabs name the conſtellation, called by our aſtronomers, the Dog. Shera Al Iemaniah, and Shera al Obour, are Canis Major, and Shera Al Shamiah, is Canis Minor.

SHERIF. This Arabic word which in general ſignifies noble, or of a high birth or dignity, is the particular epithet or title of thoſe deſcended from Mohammed, by Ali, his ſon-in-law, and by Fathima, his daughter. They are alſo ſtyled Emir, and Syed, ſignifying prince and lord, and they wear a green turband, to diſtinguiſh themſelves from other Muſſulmans.

SHESHTERIN, a city in Spain.

SHIBLAM, a city in Yemen.

SHIBBAVAN, is one of the four paradiſes, or delightful places in Perſia, not far diſtant from Naoubendgian.

SHIBLAH, a village in the territory of Bagdad.

SHIKHOUN. The name of a lake, or as the Arabians call it, the ſweet Sea, which is to the northward of the provinces of China, called Khaniou, or Khatha, which at this day they commonly call Zifoun.

SHIMAOUN SIDDIK, is Simeon, commonly ſurnamed Sadik, or the Juſt. The Arabs give him the title of Siddik, which ſignifies he who verifies and confirms the truth of any fact.

SHIMAOUN. Deir Shimaoun, the monaſtery of St. Simeon. There is a famous monaſtery which bears this name near the city of Moarrah, in the territory of the city of Hems, or Emeſſa, in Syria, and it was in that place that Omar Ben Abdelaziz, Khalif of the race of the Ommiades, was interred.

SHIRAZ. The capital of Fars or Perſia proper, from whence the Perſians, and perhaps the Parthians, have derived their names.

SHIRGHAN, the ancient name of the city of Balkh.

SHIRGIAN, the name of a city and very ſtrong caſtle of the province of Kirman.

SHIRIN. This word which ſignifies in Perſian, ſweet, charming, or agreeable, is the name of a lady well known throughout the Eaſt, whom ſome believe was the wife of Khuſro Parviz, king of Perſia; ſhe was a Chriſtian, and daughter of the emperor Mauritius. Some call her Mary, and others Irene.

SHIRVAN. A province of Perſia, which extends upon the eaſtern ſhore of the Caſpian Sea, and is ſeparated from Adherbigian, and from Dagheſtan, by the rivers Aras and Cur, which are the Araxes and Cyrus. Its principal cities are Bacou or Bacouiah, a Caſpian ſea-port, and which gives its name to that ſea.

SHISHDER. The Tarikh Montekheb ſays, that this word is the ancient name of the city of Shuſhter, or Tuſter, which is the ancient city of Suſa, formerly the capital of Perſia, and in which Khuziſtan, or Suſiana, was comprized.

SHOAIB, Jethro.

SHOARA, the Poets. This Arabian word is the plural of Shaer.

SHOHADA, the Martyrs. This is the Arabic plural of Shehid.

SHOUMAKHI and SHOUMAKIAH. This is the name of a city, which paſſes for the capital of the province of Shirvan, a part of the ancient Media.

SHOUMAN. The name of a city, ſituated beyond the river Ghion in the Sogd, or plain of Saganian.

SHOUSHTER, the ancient Suſa, the capital of Khuziſtan.

SHUSH, a city in Khuziſtan, commonly called Sus.

SIAH ARAB, the black Arabians. Thus the Perſians call the Negroes whom the Arabs name Al Soudan, which ſignifies the black.

SIAH-COUEH or SIAH KOUH, this word ſignifies in the Perſian language, the black mountain. It is the name of different places. The firſt is a chain of mountains which extend from the deſart of Khoraſan, to the country of Ghilan, which is on the Caſpian.

Caſpian Sea. The ſecond place bearing the name of Siah-koueh, is an iſland in the Black Sea, or rather of the Palus Mœtus, at the mouth of the Donna, or Tanais, which belongs to the province, which the Arabians call Khozar, and makes a part of Ruſſia, and little Tartary.

SIBAM and SIABAM, ſometimes alſo called SHIABAM, is the name of a city of the province of Hadhramouth, in Yeman, or Arabia Feliz.

SIEGAKI. A religious ceremony, practiſed by certain mendicants, or begging fryars of Japan, in behalf of the ſouls of the deceaſed. In this act of devotion, they take the branch of a green tree, called, in the Japaneſe language, *Famma Shimmi*, and therewith rub and waſh ſeveral wooden chips and ſhavings, on which are written the names of ſuch ſouls as they undertake to aſſiſt. During this action, they repeat a certain form of words in a faint, low, voice; by which means, they pretend, the ſouls receive a kind of purgation or purification. Such perſons, as have a pious regard for the ſouls of their deceaſed relations and friends, make it their buſineſs to find out theſe mendicants, and reward them for their trouble, by throwing them a piece of money on a mat, which is ſpread before them.

SIF AL BAHAR. The name of a country, the moſt northerly in the province of Fars, or Perſia proper.

SIGCAN and SITCHAN. Theſe two words ſignifying in the ancient and modern Turkiſh language, a mouſe, is the name given the firſt year of the cycle of the Moguls, or Oriental Turks, and Igurians. The birth of Tamerlane is marked with the character of that year.

SIHOUN. The name of a river, which the ancients had called Jaxartes. The Arabians commonly call it Nahar Khogend, the river of the cities of Shaſh and Khogend.

SILENCAI or SILOUK. The firſt ſettlement made in Turkeſtan, by Ilak, grandſon of Japhet.

SILHET, a province of Benga.

SIMIA. This is the name the Arabs give to a part of chymiſtry, where they make uſe of metals, and call Kimia that part where they uſe herbs or plants; but if they and other Orientals ſpeak of chymiſtry in general and the wonderful effects it produces, they always join the two words of Kimia and Simia.

SIMIREM, a town between Iſpahan and Shiraz.

SIMNAN, a city in Mazenderan.

SIMORG. This Perſian word properly ſignifies that fabulous bird, which we call a griffin.

SIMRAH. The name of a city built or founded by Homai, the daughter of Baharam, queen of Perſia. The author of Leb Tarikh ſays, that this city bore alſo the name of Simirem, or Semirem, and is the ſame which is at this day called Giarbadakan.

SIN, is the Arabic name for China: From hence the Chineſe are called *Sinæ*, and China *Sineram* regio.

SINA. Abu Ali Huſſein Ben Abdallah Ben Sina Al Sheikh Al Ries. This was the name of a great philoſopher and phyſician whom the Muſſulmans commonly call Ebn Sina, the Arabic Jews Aben Sina, and we Avicenna.

He was born in the city of Bokhara, A. H. 370, and died in the city of Hamadan, A. H. 428, aged fifty-eight years.

SINAI, a famous mountain in Arabia Petrea, upon which God gave the law to Moſes. It ſtands in a kind of peninſula, formed by two arms of the Red Sea, one of which ſtretches out to the north, and is called the Gulph of Kholzum; the other extends towards the eaſt, and is called the Gulph of Elan.

The wilderneſs of Sinai, in which the Iſraelites continued encamped almoſt a year, and where Moſes erected the tabernacle of the covenant, is conſiderably elevated above the

the reſt of the country, and the aſcent to it is by a very craggy way, the greateſt part of which is cut out of a rock; then one comes to a large ſpace of ground, which is a plain ſurrounded on all ſides by rocks and eminences, whoſe length is near twelve miles. Towards the extremity of this plain, on the north ſide, ſtands mount Sinai.

Near Sinai, to the weſt, ſtands mount Horeb. The tops of both theſe mountains have a very ſteep aſcent. That of Sinai is one-third higher than that of Horeb, inſomuch, that, at ſun-riſing, the ſhadow of the former quite covers the latter. Upon the very top of Sinai, ſtands a monaſtery of Greek monks, who have a ſmall chapel dedicated to St. Catharine, where, it is pretended, the body of that ſaint reſted three hundred and ſixty years, but was afterwards removed into a church, which is at the foot of the mountain. Near this chapel iſſues a fountain of very good freſh water, which is looked upon as miraculous; it not being conceivable how water can flow from the brow of ſo high and barren a mountain. Five or ſix paces from Sinai, they ſhow a rock, out of which, they ſay, Moſes made the water flow.

The Mohammedans call mount Sinai *Gebel Mouſa*, the *mountain of Moſes*; and Mohammed begins one of the chapters of the Koran with this oath: *I ſwear by the fig, by the olive, by mount Sinai, and by the ſure and faithful city.*

SIND, India, particularly the weſtern regions, on the river Sind, or Indus. It is alſo the name of the river Indus. See Send.

SINDAD, name of a river on the confines of Khoraſan.

SINGHIN and SINGOUN ADALAR. The iſlands of defeat. The Turks thus call in their language the iſlands which the ancients named Echinades, and which the Italians call Le Iſole Curzolari, which are ſituated at the entrance of the Gulph of Parras, or Lepanto.

SINTOISTS. A religious ſect among the Japaneſe, ſo called, becauſe they profeſs the *Sinto religion*. *Sin*, in the language of that country, ſignifies heroes, genii, or demigods. The Sintoiſts are perfect Epicureans, placing their whole happineſs in preſent and ſenſual enjoyments. Notwithſtanding which, they have a confuſed idea of the immortality of the ſoul, and a future ſtate of happineſs or miſery. They acknowledge a Supreme Being, who dwells in the higheſt heaven, and ſeveral inferior or ſubordinate deities who reſide in the ſtars; but they pay no divine adoration to them, ſince, in their opinion, they never concern themſelves with human affairs. As to divine worſhip, they content themſelves with paying it only to ſome particular deities, who preſide over the elements, and the various works of nature. They imagine, that, as the employment of theſe gods obliges them to ſojourn but at a ſmall diſtance from mankind, they are more ready and able to aſſiſt or hurt them.

The Sintoiſts require great purity both of mind and body. The former conſiſts in a ſtrict obedience to the laws both of nature and their country: The latter in abſtaining from blood, from all manner of fleſh, and from touching the dead. Whoever violates theſe precepts is excluded from their pagodas. The leaſt ſpot of blood render perſons polluted for ſeven days together: And they are ſo extremely rigid in this reſpect, that they imagine another's impurity may be communicated to them by the organs of hearing or ſight: For which reaſon they will not converſe with, or ſo much as look upon, ſuch perſons as are polluted. This exceſs of purity is repreſented in their temples by the emblem of three apes, one having his paws over his eyes, another upon his mouth, and the third upon his ears.

They are religious obſervers of the ſolemn feſtivals inſtituted in honour of their gods. At this time they waſh and purify themſelves, and put on a ceremonial habit, called *Kamiſiino*.

Kamiſſino. Then they go into their pagodas with an air of gravity and ſedateneſs. As ſoon as they enter the outward court, there is a large reſervoir of water, in which they are obliged to waſh their hands, before they proceed any farther. After this ablution they approach the temple with downcaſt eyes and an air of contrition. Then they preſent themſelves before a large looking-glaſs, which is an emblem of the deity, who ſees all things, as in a glaſs. Here they kneel down, and ſay their prayers. Then they make certain oblations; after which they ring a bell three times, as a teſtimony of their affection for the gods, who, as they imagine, take great delight in ſuch ſounds.

The *Sintoiſts* look upon pilgrimages as an eſſential article of their religion. The principal of theſe is that of *Iſie*, called *Sanga*. *Iſie*, is a famous temple of the god *Ten-ſio-dai-ſin*, and is ſurrounded with ſeveral little chapels, dedicated to the inferior deities. Near this temple is eſtabliſhed a religious order, who aſſume the title of miniſters and meſſengers of the gods, whoſe province it is to accommodate with lodging all the pilgrims, who reſort to this ſacred place.

They are obliged, at leaſt once in their lives, to perform the *Sanga*. For which purpoſe the prieſts preſent each pilgrim with an *Ofaray*, which is a kind of certificate, or an abſolution, entitling him to appear before the gods. As ſoon as the pilgrims ſet out for the *Sanga*, their friends who ſtay at home, hang up a cord at their doors and twiſt white paper round it, to keep ſuch perſons from the houſe, as are in the higheſt degree of pollution: For ſhould any ſuch enter their doors, it would expoſe the poor pilgrim to the moſt dreadful calamities, and frightful dreams. During his whole journey, he muſt abſtain from all carnal pleaſures, and even from the lawful embraces of his own wife.

As ſoon as the pilgrims arrive at *Iſie*, they are conducted by one of the prieſts to the temple, where they are ſhewed the images of the gods, and acquainted with their awful and illuſtrious titles. After this viſitation, they repair to a cave, which they call the region of the heavens, becauſe Ten-ſio-dai-ſin, having retired thereinto, deprived the ſun and ſtars of their light, and ſpread darkneſs over the face of the whole earth, to demonſtrate that he is the ſupreme being, and ſource of light. Not far from this cave is the chapel of a *Cami*, or image of the Sun, mounted on a black cow; in which the pilgrims perform their devotions. After this, they are re-conducted to the temple of Ten-ſio-dai-ſin, to whom they open all the ſecrets of their hearts.

The pilgrims uſually carry a ſtaff in their hands, and wear at their girdles a ſmall bucket, which ſerves them to drink out of. They likewiſe wear hats made of reeds, on the brims of which are written their names, and the places of their nativity, and reſidence. On their return from this pilgrimage, they wear over their common dreſs, a little white veſtment, without ſleeves, whereon their names are embroidered both before and behind. The grandees of Japan, and the tributary kings, perform this pilgrimage by proxy. And the empereror diſcharges himſelf of this duty by annually ſending ambaſſadors to the pagoda of *Iſie*.

The idea, which the *Sintoiſts* entertain of the origin of nature, is, that in the beginning the chaos floated, as a fiſh ſkims along the ſurface of a river, from whence aroſe ſomething like a thorn or prickle, which being capable of motion and variation became a ſoul or ſpirit.

SIR and SEIR. The name of a city of the Curdes, near Sheherizour.

SIREF and SEIREF. The name of the moſt ſoutherly city in Perſia.

SIRF. The Eſclavonians and Turks call thus Servia.

SIRGIAN. The name of one of the principal cities of Herman, or Perſian Caramania.

SIRNAS. An iſland on the Indian coaſt.

SIRSIR.

SIRSIR, a town in the territory of Bagdad.

SIS, the name of a city of Cilicia, not far diſtant from that of Maſſiſſah.

SIS VILAIETI. The country of Sis. It is the Cilicia and Armenia Minor of the ancients, which the Turks call Caramania at this day. Many pretend this city to be the ancient city of Iſſus, which has given the name to the Gulph of Aiaſſo.

SISTAN. Segiſtan, the ancient Drangania, lying to the eaſtward of Fariſtan.

SIVAS, the capital city of Cappadocia, which the ancients named Sebaſte and Sebaſtia.

SOBARMAH, or SOBORMAH, a large iſland in the ſea of China.

SOCARA. The name of a city ſituated upon the banks of the ſea, which the Arabians call Bahr Ul Akdher, the Green Sea.

SOCOTHORAH. An iſland of the ſea of Yemen or Oman, which fronts Yemen, or Arabia Felix, to the north, and to the ſouth the country of Zingis, where are the cities of Melindah and Monbaſſah.

SOCRATH and SOCRATHIS, Socrates. The Arabians ſay, that this philoſopher was the chief of the ſect whom they call Elahioun, or the divines, becauſe he was Plato's maſter, who was that of Ariſtotle, who paſs amongſt them for the firſt that acknowledged a firſt author and an only God who governs all things.

SOFALAH. The Arabians thus call a low or deep country, like ſome kinds of vallies.

SOFALAT ALDHEHEB. A low and deep place where they find gold. A gold mine. The Arabians call thus a city of Zingis or Zanguebar.

SOFI. This word which in Arabic properly ſignifies a man clothed in woollen, and who wears no ſilk, means alſo in Perſian, a Muſſulman monk, or a dervis.

SOGD, or SOGDE, or SOGDIAN. It is the name of the plain or valley, in the middle of which is ſituated the city of Samarcand, the capital city of Tranſoxania, and there is no doubt but this is the Sogdiana of the ancients.

SOHAILIAH. The name of a city built in the territory of the city of Shaſh in Tranſoxania.

SOLGST, the city or country of the Azaks. It bears alſo the name of Crim. This country of Azak, is that which we call Crimea, or Tartares Precopites.

SOLIMAN BEN DAOUD. Solomon, the ſon of David. The Tarikh Montekheb, and the greateſt part of the Oriental hiſtorians ſay, that this prince aſcended the throne after the death of his father, at the age of twelve years, and that he employed ſeven years in building the temple of Jeruſalem. The ſame author ſays, that he was a contemporary of Caicaous, king of Perſia, of the Caianian dynaſty.

SOLOUN. Solon the philoſopher.

SOLTHAN. This word which in Chaldaie, and Arabic, ſignifies lord, king, and maſter, is alſo the title of ſeveral princes in Aſia and Africa, and the proper name of ſome private perſons. Its plural is Salathin.

SOLTHANIAH. The name of a city of Adherbigian or Media, which was built by Algiaptou, the ſon of Argoun, emperor of the Moguls or Tartars, where he died and was buried in the year of the Hegira 716.

SOMEIRAH, is the name of a mountain which the ancient Indians imagine to be in the middle of the earth, and behind which they believe the ſun concealed himſelf when he ſet.

SOMMONACODOM. The principal deity of the Siameſe, a people of India.

According to the theology of that people, Sommonacodom was born a god, and immediately after his birth, without any maſter to inſtruct him, acquired a perfect knowledge of every thing relating to heaven, earth, paradiſe, hell, and the moſt impenetrable ſecrets of nature. At the ſame time he recollected every thing he had done in the different lives he had paſſed through, and having

having taught the people theſe great things, he left them in writing for the inſtruction of poſterity. In theſe books he relates of himſelf, that, being become a god, he was deſirous of manifeſting his divinity to men by ſome extraordinary prodigy. Immediately he found himſelf lifted up into the air in a throne glittering with gold and precious ſtones, which came forth out of the earth in the place where he then was; and at the ſame inſtant of time, the angels deſcending from heaven paid him the honour and worſhip due to him. He relates farther, that, from the time he began to aſpire to divinity, he had returned into the world five hundred and fifty times under different figures; and that in each tranſmigration, he had always been the chief, and as it were prince, of thoſe animals, under whoſe figure he was born: That being an ape, he had delivered a city, which was infeſted by a dreadful monſter; that he had been a very powerful king, and, that ſeven days before he ſhould have obtained the ſovereign dominion of the univerſe, he had retired, in imitation of a certain Anchoret, with his wife and two children, to a diſtant ſolitude, where he died to the world and his paſſion. He had travelled all over the world, teaching men the true religion, which he left in writing to his poſterity. He had gained many diſciples, who, in quality of prieſts, made it their particular profeſſion to imitate him, wearing the ſame kind of habit, and obſerving the ſame rules of life. Being arrived at the eighty ſecond year of his age, he died of a violent cholic, and his ſoul aſcended to the eighth heaven. His body was burnt; but his bones were preſerved, part of which are ſtill kept in the kingdom of Pegu, and the other part in that of Siam.

Sommonacodom, they ſay, had a brother, named *Thevathat*, who paſſed thro' as many tranſmigrations as his brother, and was always inferior to his brother. However having a great deal of wit and addreſs, he found means to ſet up a new ſect, and engaged ſeveral nations and princes to follow his doctrine. And this divided the world into two parties, the one following the doctrines of *Sommonacodom*, and the other thoſe of *Thevathat*. This oppoſition to his brother drew a very ſevere puniſhment on *Thevathat*. For when *Sommonacodom* was become a god, he beheld his brother in the eighth region of hell, nailed to a croſs, crowned with thorns, and ſuffering the cruelleſt torments. Hereupon, taking pity on him, he propoſed to him, as a condition of his releaſe, three words, to be adored by him; namely, *Phuthang*, *Thamang*, *Sangkhang*; that is, ſay the Siameſe, God, the Word of God, and the Imitator of God. *Thevathat* conſented to adore the two firſt words; but would not comply as to the third, becauſe it ſignified a prieſt or imitator of God, proteſting that prieſts were ſinful men, and therefore deſerved no reſpect. For this reaſon, ſay they, he ſtill ſuffers, and will continue to ſuffer, many thouſand years in hell.

Sommonacodom left the print of his feet in three ſeveral countries, *viz.* in the kingdoms of Siam, and Pegu, and in the iſland of Ceylon. Theſe places are frequented by multitudes of pilgrims, and many miracles are ſaid to be wrought there. This deity had two favourite diſciples, whoſe ſtatues ſtand behind him on his altars. They relate of one of them, that once upon a time, he turned the earth upſide down, at the earneſt ſolicitation of the damned, and took in the hollow of his hand all the fire that was in hell; but notwithſtanding he uſed his utmoſt endeavours, he could never extinguiſh it: Whereupon he humbly entreated *Sommonacodom*, that he would undertake this charitable office. But the God refuſed to comply with his requeſt, ſaying, *Should mankind once ſhake off the fear of puniſhment, they would grow abandoned, and moſt deſperately wicked.*

The Siameſe live in conſtant expectation of a ſecond *Sommonacodom*, whoſe coming, they ſay, was foretold by the firſt. This expectation makes them very eaſy of belief and ſuperſtitions:

ſuperſtitious: And hence they have been deluded by ſeveral impoſtors, pretending to be this ſecond *Sommonacodom*. Particularly, we are told of a young Siameſe, whom the Bonzes dreſſed up in this fictitious character. After they had carried on the cheat as long as it would yield them any profit, they gave out, that the god intended to burn himſelf; and accordingly they burnt him in reality, after having ſtupified his ſenſes by ſome ſoporiferous potion.

SONNITES. Among the Mohammedans, are the Orthodox Muſſulmans, or true believers, in oppoſition to the ſeveral heretical ſects, particularly the Schiites or followers of Ali. See Schiites.

The Sonnites are ſo called, becauſe they believe in the Sona, or book of Mohammedan traditions; which the Schiites reject, as an apocryphal book, and not derived to them from their legiſlator.

The Sonna is, among the Mohammedans, what the Miſna is with the Jews; and there is the ſame oppoſition and enmity between the Sonnites and Schiites, as between the Rabbiniſts and Caraites.

The Turks aſſume the name of Sonnites, in oppoſition to the Perſians, who are Schiites. The former think it unlawful to detain as ſlaves any who are Sonnites, though taken; if any ſuch are rebels, they muſt either be puniſhed with death, or releaſed; but this law is not obſerved by the Tartars, though they are Mohammedans, of the ſame ſect, with the Turks.

SORAH. The name the Muſſulmans give to the temple, or ſquare houſe built by Adam, in the ſame place where Abraham afterwards built the temple of Mecca.

SOUAA, name of an idol. The Muſſulmans ſay that he was worſhipped in the time of Noah the patriarch, before the deluge, and afterwards by a tribe of Arabians, called the Hodeilites.

SOUAD, is the general name of the large and ſmall villages round the cities of Cufah and Baſrah, that is to ſay in the Babylonian Irak, or Chaldea, from whence it comes that the Nabathiens, a people of Chaldea, are commonly called by the other Arabians Souad Erakah Curd, the Curdes of the villages of the Irak, becauſe that nation of the Curdes are diſperſed about that country. Naharvan is a noted place among the villages of the Babylonian Irak, bearing the name of Souad.

SOUAKEN. The name of a ſmall iſland in the ſea, which the Arabians call Colzum, that is, the Arabian Gulph, or Red Sea.

SOUDAK, an iſland of the country of Crim.

SOUMENAT. The name of a city of India, ſituated beyond the river Indus, in Long. 106. 00. and Lat. 17. 00. North. This poſition anſwers exactly with that of the city of Viſapour, the capital of the kingdom of Decan: For the 106th degree of Naſſireddeen and Ulug Beg, is the 116th of modern geographers. This city of Soumenat has given the name to a great province which was conquered in the year of the Hegira 410, by Mahmoud, the ſon of Sebekteghin, the firſt ſultan of the Gaznevides.

SOUR. The Arabians call thus the city of Tyre, which the Hebrews pronounced Tſour. It is a maritime city of the country of Sham or Syria.

SOUR ASRAFIL. Thus the Arabs call the trumpet of the angel whom they call Aſrafil, on the ſound of which all the dead are to riſe to appear at the laſt judgment.

SOURAN, a province bordering upon that of Kerman, towards the Eaſt. Theſe two provinces belong to the king of Perſia; but many authors compriſe them in Hindoſtan.

SOURAT. A city of the Soobah of Gujerat.

SOUS. A common name of ſeveral cities. The moſt ancient of all is that ſaid to have been built by Huſheng, the third king of Perſia of the firſt dynaſty, called the Piſhdadian,

dadian, in the province of Khouziſtan or Suſiana, bordering upon that of Fars, which is Perſia, properly called. This city of Sous, which is alſo called Suſter, Shuſhter, and Tuſter, was called by the ancients Suſia, and was the capital of the kings of Perſia. This ancient city being ruined in proceſs of time, it was re-eſtabliſhed by Shapour Ben Hormouz, king of the fourth Dynaſty of Perſia, and was ſurnamed at that time Khourl Shabour, and Corkh, according to Eben Batrick. The ſecond city which bears that name, Sous, bears alſo the ſurname of Al Acſa. See the following title.

SOUS AL ACSA. This city of Sous bears this ſurname of Acſa, becauſe it is ſituated in a part the moſt weſterly of Africa, which is the extremity of the continent to the weſt. It is ſituated upon the ſhore of the ſea, which the Arabians call Al Modhallam, dark, or obſcure, which is the Atlantic Ocean, at the foot of Mount Atlas. The Perſian geography ſays in the deſcription of the ſecond climate, that this city bears alſo the name of Taroudent, and that it is built at the mouth of a great river, which takes its ſource in the mountain of Lamthah, or Lamthounah, as Sherif Al Edriſſi calls it. This mountain of Lamthah is no other than Mount Atlas, on which there is alſo a city bearing the ſame name at the diſtance of three days journey from the main ocean.

SOUS and SOUIS. This is the fourth city, whoſe name is written the ſame in Arabic as the three others; but we commonly call it Suez. It is ſituated beyond the Arabian Gulph, or Red Sea, at the foot of mount Sinai, the foot of which extends into that ſea, at that part of Arabia, which the Arabians call Hagiar; and we name Arabia Petrea.

SOUSS AL MADAHSI. The Turks call thus the iſland of Samos, perhaps in alluſion to its true name, or to that of Seſamé, which grows there abundantly, and which the Turks call in their language, Souſſam and Semſem.

SOUZENI. Surname of a Perſian poet, named Shamſeddeen Mohammed, and who derived his origin from Selman Farſi one of the firſt companions of Mohammed. Some authors ſay, he was a native of the city of Nekhſheb, and others pretend of Samarcand, where he died aged eighty years, A. H. 569. This poet is often called Hakim Souzeni.

SUARIAH and SUERIAH, the name of a neighbouring province of Colchis; we call it Zueric, and the people inhabiting the greateſt part of it, Tzani, and Lazi.

SUES and SUIS. See the titles of Sous, and Souis, and Thor.

SUES or SUIS DIGNIZI. The Turks call thus, what the Arabians call Al Behr Al Calzem, or Al Culzoum. It is the Arabian Gulph, commonly called the Red Sea. The Turks alſo frequently call it Mekhah Degnizi. The Sea of Mecca.

SUNNET. A name of diſtinction which the Turks give to thoſe precepts of their religion, the obſervance of which may on ſome occaſions be diſpenſed with.

For inſtance, *Salavat*, or confeſſion of faith, and *Zekkiat*, or yearly beſtowing the fiftieth part of their goods upon the poor, are duties which oblige every Muſſulman indiſpenſably, and cannot be omitted without forfeiture of ſalvation. But circumciſion, and other eccleſiaſtical rites, are *Sunnet*, that is, may be omitted without incurring damnation: Nay, upon any preſſing neceſſity, the omiſſion of them is held to be no ſin at all. They therefore never circumciſe till the ſeventh year, and think a child dying uncircumciſed before that time, will nevertheleſs be admitted into paradiſe. Thus likewiſe, if, of the five proſtrations in the noon prayers three only are performed, which are the immediate command of God, and the other two, which are inſtitutions of the prophet, and authorized by eccleſiaſtical practice, are omitted, the omiſſion is indeed a ſin, but not a mortal one.

SUR. Tyre.

SURKHRAG. A dæmon or genius (according to the Oriental traditions) who reigned in the mountain of Caf, at the time when the whole earth was under the power of the *Ginn* or *Genii*. Theſe Genii were not pure ſpirits but had bodies, and were ſubject to death. God (they ſay) being exaſperated againſt them, on account of their frequent rebellions, reſolved to take the government of the world out of their hands, and give it to another ſort of creatures. Accordingly he created Adam, and ordered the *Genii* to be ſubject to him; but *Eblis* their chief, refuſed to ſubmit, for which he and his followers became devils. See Eblis.

But *Surkhrag* obeyed God, and paid his homage to the firſt man. He even embraced his religion and law, and defended them againſt the inſults of Eblis and his followers. After the death of Adam, *Surkhrag* entered himſelf in the ſervice of his ſon Seth, who was now become Monarch of mankind, and ſovereign pontiff of the law of God: And he deſired Seth to give him Rokhail, ſurnamed Ben Adam the ſon of Adam, a great man and verſed in all ſorts of ſciences, to govern his kingdom under him in quality of his firſt miniſter.

SUWA. A Japaneſe deity, who is the god and protector of the huntſmen. All who come to the pagoda of *Suwa*, to pay their adoration to the god, are obliged to paſs thro' a hoop, made of bamboo, with a linen cloth twiſted round about it. As the province of Nangueſacque is under the more immediate protection of this deity, he is worſhipped there with more fervency of devotion than in any other province.

On the feſtival of this god, they form a grand proceſſion. It begins with two ſumpter horſes, both as white as ſnow. After theſe come ſeveral banners, ſtandards, and colours, which are all hieroglyphics of the deity, and his feſtival. Then follow devices of another ſort; ſuch as, a ſhort and broad lance, all over gilt; a pair of large ſhoes; and ſome white paper, faſtened to the end of a long ſtaff; which laſt is an enſign of eccleſiaſtical juriſdiction. Two perſons, hired for the purpoſe, carry a large cheſt, and during the proceſſion, make charitable collections, which are thrown into the cheſt. Next follow ſeveral *Mikoſi*, or octogonal ſhrines, varniſhed all over, and carried on ſtools. The clergy follow on foot, attended by a great concourſe of people. When they are come to the temple of *Suwa*, they take their places, and four deputies from the governor come and pay his compliments to the ſuperiors.

Upon this occaſion, they ſet up a tent, made of bamboo, and call it a temple. Here they place the image of *Suwa*, that he may be a ſpectator of their public ſports. The plainneſs of the temple repreſents the abject condition of the primitive Japaneſe. Dramatic performances make a conſiderable part of theſe religious ſhews, and the poets uſually pitch upon ſome achievement of the gods, for the ſubject of their dramas.

SYDAN. Sidon.

SYFAHAN. Iſpahan.

SYHON, the river Cydnus.

SYRAM, a city in the ſixth climate, near to Mogoleſtan, and it is alſo called Sinjab.

T

TABARIYAH. Tiberias.

TABEOUN, and TABEIN, the followers. Thus the Muſſulmans call the doctors who immediately followed the Sahaba, or companions of Mohammed.

TABLE OF THE LAW. Two tables, on which were written the decalogue, or Ten Commandments, given by God to Moſes, upon mount Sinai.

Many queſtions have been ſtarted about theſe tables, concerning their matter, form, number, author, and contents. Some ſuppoſe them to have been made of wood; others

of precious ſtone: Theſe again are divided, ſome ſuppoſing them to have been of ruby, and others of carbuncle. Some Oriental authors pretend, they were ten in number; and others ſeven; but the Hebrews acknowledge no more than two. Moſes obſerves, that theſe tables were written on both ſides. Many think they were tranſparent, ſo that they might be read through. Others are of opinion, that the ſame Ten Commandments were written on each of the two tables; and others, that the ten were divided, five being written on one table, and five on the other.

Moſes ſays expreſsly, that the tables were written by the hand of God. Some underſtand this literally, and ſuppoſe them to be written by God himſelf. Others aſcribe it to the miniſtry of an angel; and others explain it by an order of God to Moſes to write them. The Mohammedans ſay, that God commanded the Archangel Gabriel to make uſe of the pen, which is the invocation of the name of God, and of the ink, which is taken out of the river of light, and therewith to write the tables of the law.

When Moſes brought theſe tables down from the mount, and ſaw the idolatry into which the children of Iſrael had fallen, he dropt them out of his hands, and by the fall they were broken to pieces; but this loſs was repaired, by the ſecond tables, which God gave to Moſes, and in which he commanded him to write down the words of the covenant, which he had made with the Iſraelites. From hence St. Auſtin and St. Cyprian have concluded, that theſe latter tables were not written by the hand of God, tho' the firſt were; but Moſes in Deuteronomy takes expreſs notice, that God himſelf wrote them. Whence it follows, either that they were both written by the finger of God, or that neither of them were ſo written. It is ſufficient to ſuppoſe, that God inſpired Moſes, and by his ſpirit enabled him to write the laws he intended for the government of his people.

The Mohammedans relate, that, when Moſes let fall the firſt tables and broke them, the angels carried the pieces into heaven, excepting one piece of the bigneſs of a cubit, which was left behind, and afterwards put into the ark of the covenant.

TABOUT. This Arabic word properly ſignifies a wooden trunk or cheſt, and moſt commonly means a coffin.

The Muſſulmans call thus the ark, which Moſes conſtructed by the command of God, to which they likewiſe give the name of *Cobbat Alzaman*, the ark of the time.

TABREK, the name of a very ſtrong caſtle in the Perſian Irak.

TABRIZ, the name of a city, which we commonly call Tauris, the capital of the province of Adherbigian.

TABS MASINA, a place in Khoraſan.

TABS KILI, is alſo a place in Khoraſan.

TABUC, a city near the deſert of Syria.

TACRIT or TECRIT. A city of the province, which the Arabians call Diarbekr, which makes part of the country they call Gezirat, and we name Meſopotamia. There are ſome geographers who place this city in the Babylonian Irak.

TAFLIS, TEFLIS and TIFLIS, a city of the province of Shirvan, or rather of Gurgiſtan, which we call Georgia. Some Oriental geographers place it in Armenia Major.

TAHAMAH. The name of a part of Arabia, where Mecca is ſituated. It is thus called becauſe its ſoil is lower than that of the neighbouring provinces, and is properly only a part of the province called Hegiaz; for the city of Mecca, as well as that of Thaif, which they place alſo in Tahamah, belongs according to all the eaſtern geographers, to the province of Hegiaz.

TAHART, ALYA, Upper Tahart, a city in Africa.

TAHART SEFELY, Lower Tahart, a city in Africa.

TAHNAH,

TAHNAH, or TAHANAH, the name of a city of Zingiſtan.

TAHNISER, a city of Hindoſtan, a day's journey from Dehly; a great place of Hindoo worſhip.

TAIKI, or LI. So the *Literati*, or ſect of the *learned*, in China, call the Supreme Being, or firſt cauſe of all things. They ſay it is impoſſible to deſcribe him, he being ſeparated from all imperfections of matter. However they compare him to the ridge of a houſe, which ſerves to unite the roof; to the root of a tree, the axle of a chariot, and a hinge. According to theſe philoſophers, he is a real being, which had exiſtence before all things, and yet is not diſtinguiſhable from them, being the ſame thing with the heaven, the earth, and the five elements, inſomuch that every thing in a ſenſe may be called *Tai Ki* or *Li*.

The reaſoning of theſe philoſophers, concerning the nature of *Tai ki*, is in effect a denial of the exiſtence of a God; and though, like the Epicureans, in words they allow a Supreme Being, or firſt cauſe of all things, they are in reality a ſect of downright Atheiſts.

TAIMA, a city near the deſert of Syria.

TAJEK, the kingdom of Perſia, ſo called by the Tartars.

TALAKAN, a place in Tokhariſtan. Alſo another place in Dilan.

TALAPOINS. Prieſts or Friars of the Siameſe, and other Indian nations. They reſide in convents, which are ſquare enclo-ſures, in the centre of which ſtands a temple, and round it the cells of the Talapoins, like ſo many tents in a camp. There are likewiſe female Talapoins, who live under the ſame regulations as the men, and in the ſame convents. They are likewiſe *Nens*, or young Talapoins, who wait upon the old ones, and receive their education from them. Each convent of Talapoins is under the direction of a ſuperior, whom they call a Sancrat. See Sancrat.

Theſe prieſts ſubſiſt wholly upon the ſins and the liberality of the people; for they undergo a courſe of pennance for the iniquities of ſuch as beſtow upon them their charitable benevolence. They are extremely indulgent and hoſpitable to ſtrangers, and there are two lodges on each ſide of the entrance to their cells, which are wholly reſerved for the accommodation of their gueſts. They are under an indiſpenſable obligation to live ſingle, and thoſe who offend againſt chaſtity, are burnt at a ſtake. They are examined from time to time, with reſpect to their learning, and qualifications for their ſacred function; and ſuch as upon trial are found deficient, are immediately degraded, and reduced to the ſtate of ſeculars.

The Talapoins preach the day after the new and the full moon, and conſtantly twice a day from the beginning of an inundation to its decreaſe. The preacher ſits croſs legged in a large elbow chair, and always takes his text out of the proverbs or wiſe ſayings of *Sommona-codom*. After the text is read, the congregation lifting up their hands to heaven, and bowing their heads, cry out, *'Tis the word of God, and the perfect truth.* The Talapoins keep ſeveral faſts, particularly at ſuch times as inundations happen. In their prayers they make uſe of a chaplet, conſiſting of one hundred and eighty beads. They ſit upon the ground, with their hands lifted up, and cloſed together, and their eyes intently fixed on an idol, which is placed on a very high table. They are obliged to keep their heads, beards, and eye-brows ſhaved, and the time for this operation is at the new and full moon. At the full moon of the fifth month, they waſh their idols with perfumed water, but never preſume to touch their heads.

The Talapoins never riſe in a morning till it is light enough to ſee the veins of their hands, leſt in the dark they ſhould kill ſome inſect or other, which by their law they are forbidden to do. As ſoon as they are dreſſ-

ed,

ed, they attend their ſuperior to the temple, and there ſing or read over ſome ſet forms of prayers. At every ſyllable they pronounce, they ſtirt their *Talapats*, or fans, which they always carry in their hands. After morning-ſervice, they go from door to door, to collect alms. They never ſpeak a word; but immediately withdraw, if they find the perſon not inclined to relieve them. After their morning collection, they go to breakfaſt, always remembering to offer the firſt morſel to their idol. After breakfaſt is over, they retire to the uſual employment of the convent, reading, prayer, and meditation. After dinner, they inſtruct the young Talapoins committed to their care, and then for a ſhort time repoſe themſelves: Afterwards, they perform evening-ſervice in the ſame manner as in the morning.

Every one is at liberty to take upon him the function of a Talapoin, and lay it down again at pleaſure. When any one is inclined to be made a Talapoin, he firſt obtains the conſent of ſome ſuperior. Then his friends and relations attend him in proceſſion to the convent, ſinging and dancing all the way. There they ſhave his head, beard, and eye-brows, and he receives the habit from the hands of the *Sancrat*. The ceremony of admiſſion is performed with a myſterious form of words, pronounced by the *Sancrat* himſelf.

TANGUT, the name of a city of Turkeſtan, which the Arabians call Tanghikunt.

TANOUKHI, an Arab of the tribe of Tanoukh. This tribe has produced many clever men.

Abul Ola, one of the moſt celebrated Arabian poets, who was of that tribe, was ſurnamed Al Tanoukhi.

TAOSSEE. The name of a famous ſect among the Chineſe. They owe their riſe to *Lao Kiun*, a philoſopher, whoſe birth, if we may credit his diſciples, was very extraordinary, he not coming into the world till forty years after his conception. His books are ſtill extant, and they are full of maxims and ſentiments of virtue and morality. Among others, this ſentence is often repeated in them. "Tao, or reaſon, hath produced one; one "hath produced two, two have produced "three, and three have produced all things."

The morality of this philoſopher, and his diſciples, is not unlike that of the Epicureans, conſiſting in a tranquility of mind, free from all vehement deſires and paſſions. But as this tranquility would be diſturbed by the thoughts of death, they boaſt of inventing a liquor, that has the power of rendering them immortal. They are addicted to chemiſtry and magic, and are perſuaded that, by the aſſiſtance of dæmons, whom they invoke, they can obtain all that they deſire. The hope of avoiding death prevailed upon a great number of Mandarins to ſtudy this diabolical art; and certain credulous and ſuperſtitious emperors brought it greatly into vogue.

Two of the moſt famous doctors of this ſect were authorized to propagate the worſhip paid to a dæmon, in a great number of temples, erected throughout the empire; and this ſuperſtition was ſo highly encouraged, that they gave the miniſters of this ſect the title of *Tien Ssëe*, that is *heavenly doctors*. Theſe ſectariſts introduced into the empire a multitude of ſpirits, till then unknown, whom they revered as deities, independent of the Supreme Being. They ſacrificed to them three ſorts of victims, a hog, a fiſh, and a bird; they drove a ſtake into the earth as a kind of charm, and traced upon paper odd ſorts of figures, accompanying the ſtroke of their pencil with frightful grimaces and hideous cries.

There are great numbers of this ſect in China, and they ſtrangely impoſe upon the weak and credulous vulgar; tho' the thinking people among the Chineſe laugh at their pretences to magic and divination, as ſo many forgeries and impoſtures.

TARAZ, a place in Tranſoxania.

TAREM, a place to the north of Sultania.

TARIKH

TARIKH FARSI. The Perſian æra. Our beſt chronologiſts place the beginning of this æra on the 16th of June, A. D. 632, and 1379 of Nabonaſſar.

TARIKH KHATHAY and IGOUR. The æra of the Khathaians and Igurians. Ulugh Beg has given ſome account of this æra, in the introduction to his aſtronomical tables, publiſhed in the original and in Latin, by Gravius.

TARIKH JELALI and TARIKH MALEKI, the Jelalean or royal æra. This æra takes its name from Jelaleddeen Malek Shah, ſon of Alp Arſlan, third Sultan of the firſt dynaſty of the Selgiucides, and begins on the firſt feria of the fifth moon of Shaban, A. H. 468. There are however Arabian authors who fix its commencement on the fifth feria, the tenth day of the moon of Ramadhan, A. 471, of the ſame æra.

TARIKH ROUMI, the Greek æra. Thus the Arabs call the æra of Alexander, which begins twelve years after the death of Alexander the Great. This is the ſame æra, which we call the æra of the Selgiucides, becauſe it commences in the firſt year of the reign of Seleucus Nicator, king of Syria, Chaldea, Meſopotamia, and Perſia. The Arabs, as well as our aſtronomers, and all the moſt ancient authors, fix the commencement of this æra on the ſixteenth of September the fifth feria, A. 310, before Chriſt.

TARIKH ALSHOADA, the æra of the Martyrs. Thus the Chriſtians of Egypt call the æra which we call that of Diocletian. It begins A. D. 284 with the death of Numerianus, and in the year of Diocletian. The occidental Chriſtians always made uſe of that æra, till Denes the Little, a Roman Abbot, in A. 526 began firſt to reckon from the birth of Chriſt.

TARIKH TURKI, the æra of the Turks, that is to ſay, of the Orientals, viz. of the Khathaians, and Igurians, whom we have mentioned before.

TARIM. A city of Yemen in Arabia Felix, which is comprized in the country bearing the particular name of Hadramouth.

TARMAD or TERMED. The name of a city, which, according to the eaſtern Geographers, belongs to the province of Thokhareſtan.

TERMADI, HAKIM AL TERMADI, The philoſopher of Termed. This was the title or ſurname of Abu Abdallah Mohammed Ben Ali, an author.

TARSHIZ, a caſtle in Khoraſan, which was held by the robbers or aſſaſſins of the factions of the Molkedah, or Iſmaelites of Perſia.

TARTUS, a city in the ſecond climate, on the banks of the Mediterranean Sea, built by the Khalif Mahadi, in the 168th year of the Hegira.

TATAR, a place in Khuziſtan.

TAYEBAD, a village in the neighbourhood of Bakherz.

TEBAN, a city in Kerman.

TEBET, TIBBET, TOBAT, TOBUT, and TONBUT. The name of a country which has China on its eaſt, India on its ſouth, and on the weſt and north ſides, the country which the Turks call Kezelgeh, and Tagazgaz, or Tamgaz.

TEBREZ or TAURIS, the capital of Azerbijan.

TEBU, a country where the Mohammeans ſay, there is a mill built by the prophet Jonas, to which if one ſays, move if you love Jonas, it immediately moves, and ſtops in the ſame manner by virtue of the prophet's name.

TEBUR, mount Tabor.

TEER, the river Tigris.

TEFLIS, See Taflis.

TEFTAZAN, a town in Khoraſan.

TEGHARAH, a city in the ſouthern part of Africa, near the Ocean.

TEGHER, a city in the firſt climate, ſaid to have been founded by Aſof, Solomon's Vizier.

TEHMET, Mecca, and the neighbouring province.

TEIFESUN,

TEIFESUN, Cteſiphon, Madain.

TEIZ, a city of Yemen.

TEKNYBAD, a place in Zabuliſtan.

TELINGANEH, in Golconda. Hyderabad is the capital.

TELMESSAN. The name of a city of Mauratania, which we commonly call Tremeſſin.

TENKABASH, a place in Turkeſtan.

TERAZ, a city in the ſixth climate formerly very famous, but deſolated by the Moghuls. It was alſo formerly called Bayeky.

TERISHTER, a city in Khoraſan.

TERKAN, a city on the borders of Khatai.

TERMASHIR, a place in Kerman.

TERMID or TERMIZ, a city in Turkeſtan.

THABARESTAN. The name of a country which borders on the weſt ſide on the provinces of Dilem and Ghilan, which both extend themſelves along the Caſpian ſea, to which they have communicated their names, the ſame as Thabareſtan, for that ſea is called indifferently in Perſian, the ſea of Dilem, the ſea of Ghilan, and the ſea of Thabareſtan.

THABAS or THABES. There are two cities which bear this name, one is ſituated in Fars, or Perſia proper, near the city of Yezd, which they call Thabas Keileki, perhaps becauſe it has a great deal of rud in the rainy ſeaſon. The other is in Seiſtan, and bears the name of Thabas Seiſtan, to diſtinguiſh it from the preceding.

THABREK. The name of a ſtrong caſtle in the Perſian Irak, which Takaſh, king of Khavarezm, took from Thogrul the ſon of Arſlan, Siljuky.

THAC, the name of a ſtrong place in Segeſtan which was taken by Mahmood Sebekteghin, founder of the dynaſty of the Gaznivides, in Khoraſan and Hindoſtan.

THAI, name of an Arabian tribe, which has produced two great men, viz. Hatem Thai, and Abu Teman.

THAIBAH. The name that the city of Medina bears, as well as thoſe of Yathreb and Medinat al Nabi.

THAIEF or THAIF. The name of a city in Hegiaz, the air of which is extremely pure and healthy. Near the city is a mountain named Gorouan, which is the moſt barren in all Arabia.

THALECAN. The name of a city near Balkh, in Khoraſan, which was taken by Genghizkhan in the year 618 of the Hegira, and all the inhabitants killed and made ſlaves.

THALIAH VILAIETI. The Turks made uſe of this expreſſion to ſignify Italy. Thalia being derived from the Italian, Italia.

THALOUT BEN KISSAI. Thalout ſon of Kiſſai, name or ſurname which Mohammed in the Koran has given to Saul, firſt King of the Iſraelites, whom they alſo call Shaul. The word Thalout deriyes its origin from the verb *Thal*, which amongſt other meanings ſignifies *to be taller than another*, becauſe Saul ſurpaſſed all the other Iſraelites in ſtature.

THAMANIN. The name of a large village ſituated at the foot of the mountains called Giouda or Gordiens, where Noah dwelled after the deluge. It has this name on account of the eight perſons who went forth from the Ark. It alſo bears the name of Gezirat Bani Omar.

THAOUAOUIS, a city of Maneralnahar, dependant upon Bokhara, from which it is diſtant ſeven paraſangs.

THARABOLOS SHAM, Tripoli in Syria.

THARABOLOS MEGHREB, Tripoli in Barbary.

THARABOZAN, Trebizond, which the Greeks called Trapezus, from which the Turks have formed the corrupted name Tharabozan. It is a city of upper Cappadocia, ſituated upon the Black Sea.

THARAR. a city of Turkeſtan.

THARSOUS. Tarſus in Cilicia.

THASHKEND, a city of Turkeſtan, or of great Tartary, which has produced

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ſome illuſtrious perſonages, who have borne the ſurname of Thaſhkendi.

THIB or THAIEB, a city of Khuziſtan.

THOKHARESTAN, is a territory in the fourth climate, on the banks of the Gihon, from Balkh to Cabul, and from the mountain Badakhſhy to Ghurgiſtan.

THOKHART. Thus the Turks call Amaſia, a city of Cappadocia.

THOUNAH SOUI, a name which the Turks give to the river Danube.

THOURI, and THOR. This word, in Arabic, ſignifies a mountain in general, and in particular Mount Sina. It is alſo very often called by authors Thour Sinai, to ſignify the ſame thing, and in the ſame manner that we call it Mount Sinai.

THOUR, the name of a neighbouring mountain of Mecca, to the ſouth of which about an hour's journey, there is a grotto where Mohammed concealed himſelf at the time of his flight.

THOUR, the name which the Arabians give to the city of Tyr, upon the Coaſt of Phœnicia.

THOUR DAGHI, the name which the Turks give to Mount Taurus. The Arabians call it Gebel al Moſſel.

THOUR TINA, the mountain of figs. See Tina.

THOUR ZETA, the Mount of Olives. See Zaitounah.

THOUS, a conſiderable city in Khoraſan.

TIAH. This word, which ſignifies in Arabic a deſart, is more particularly applied by the Muſſulmans to that which the Iſraelites croſſed, after having paſſed the Red Sea, before they arrived at the land of Canaan. The ſame Arabians call that country Ardh al Tiah, which our Geographers call Caſſiotis, lying between Egypt and Paleſtine. It is then the ſame which they alſo call *Tiah Beni Iſrael*, the deſart of the Iſraelites, in which ſays the author of Meriat, *Caoum Mouſſa Habs Holdi*, the people of Moſes were ſhut up. Sherif al Edriſſi writes, that this country, or this deſart, which is the Caſſiotis of the antients, extends upon the borders of Bahr al Shami, the Sea of Syria, and that it is in the ſame deſart where Thour, or Mount Sinai is ſituated.

TI-CAN. An idol, or falſe god, of the Chineſe. He is conſidered as the ſupreme director of their treaſures, and the diſpenſer of their riches. He is elevated on a very high altar, having a crown on his head, and a ſcepter in his hand, and gilt all over from head to foot. Eight miniſters, gilt like himſelf, attend on him as his aſſiſtants. On the walls of Ti-can's temple are delineated the torments of hell, and the ſeveral puniſhments of the damned; and over them an inſcription to this effect: *He who ſhall humble himſelf, and ſay his prayers a thouſand times before this idol, ſhall be delivered from theſe torments.*

TIEDBAIK. A monſtrous idol of the Japaneſe. It is covered with gold and precious ſtones, and has the head of a wild boar, decked with a golden crown, ſet round with precious ſtones. To compleat its monſtrous figure, it has four hands, one holding a ſcepter, another a ring, the third the head of a dragon, and the fourth a flower.

TIEN-SU. An idol or falſe deity, of the Tonquineſe. *Tien-ſu* was a Chineſe, and, in his lifetime, a moſt excellent mechanic. He was deified after his death, and ſuppoſed to preſide over all the liberal arts.

When a parent is determined to put his ſon out to any trade or profeſſion whatever, he offers a ſacrifice to Tien-ſu, to prevail on him to take the lad under his protection, and to make him an excellent workman.

The Tonquineſe pay their adoration to *Tien-ſu*, before they make any contracts, or undertake any buſineſs of moment.

TIG, or TIZ, the name of a port in the Perſian Gulph, very near the city of Ormuz. It is that which they call at this day Gomroon and Bender Gomroon.

TINA, the mountain of fig trees. It is

thus the Arabian Muſſulmans call a mountain in the Holy Land, which they invented to correſpond with the name which they called Sina, which is Mount Sinai.

TINNIS, one of the iſlands of the Nile, formerly inhabited and cultivated, but now deſolate.

TIRSEMIN, this is one of the names or titles, which the Muſſulmans give to Edris, or Enoch the patriarch. It is a corruption of Triſmegiſtus.

TIRYAH, a city in Syria near Damaſcus.

TIZ or TIIZ. The name of a very ſtrong fortreſs, in Yemen, reſidence of a particular prince.

TOBAT, TOBUT, or TIBET, a country ſituated between India, Turkeſtan and China.

TOBIT. Thus the Oriental Chriſtians call Tobiah, who according to their tradition was a captive of the Aſſyrians, in the time Hezekiah reigned in Judea.

TOCAT, a city of Cappadocia, which ſometimes gives the name to that province, ſituated upon the ſhore of the river called by the antients *Ceranius* as well as the mountain near it.

TONCAT. The name of a city dependent upon Shaſh, in the country of Maweralnahar, beyond the two rivers Gihon and Sihon. Some of the oriental geographers place it in 89. and others in 91. of Long. but they are all unanimous that it is in 43. Lat. N. and in the fifth climate.

TORANGA. An idol, or falſe god, of the Japaneſe. He was formerly a King of Japan, and was poſſeſſed of the empire ſoon after its firſt eſtabliſhment. He had delivered the country from a tyrant, who with eight kings, his allies and confederates, laid the empire waſte. For this reaſon he is repreſented with eight arms, and in each hand ſome weapon of defence. Toranga defeated them with a hatchet only, and, during the combat, trod under foot a monſtrous and formidable ſerpent; for which reaſon this idol treads upon the repreſentation of a ſerpent.

The pagod, or temple, of Toranga is remarkable for four gilded oxen, placed by way of decoration on the four corners of the roof. The walls are ornamented with the figures of ſeveral antient *Camis*, or demi-gods of Japan.

TOSSITOKU. The Japaneſe god of fortune, to whom they pay their adorations, particularly on new year's day, in hopes he will prove indulgent, and crown all their undertakings with ſucceſs.

This idol ſtands upon a rock; his make is whimſical and irregular; he holds a fan in his hand, and wears a long robe, with very full ſleeves; he has a long rough beard, ears unmercifully large, and every feature of his face extremely hideous and deformed.

TOULI. The name of an Iſland, which Al Bergendi, in the ninth chapter of his geography, ſays, is ſituated in the north, and beyond the ſeventh climate. It is apparently that which the antients called Ultima Thuli.

TOUNES and TOUNOUS, Tunis.

TOUSTER. The capital city of Ahaz and Khuziſtan, bears alſo the name of Shouſhter, and which is apparently the antient city of Suſa, the capital of Perſia.

TSEVERATRE. The name of a ſolemn feſtival of the Indian Bramins, obſerved on the eighth of February, in commemoration of the God Eſwara's delivering the world from a certain deadly poiſon, called *Kalecote Viſjiam*, by ſwallowing it himſelf. But no ſooner had he ſwallowed it, than he fainted away: Which the *Devetas* (certain good ſpirits) ſeeing, immediately commanded all mankind to faſt, and meditate continually on that deity, which gave him great eaſe. Being recovered out of his ſwoon, he promiſed that whoever ſhould celebrate this feſtival, ſhould obtain a full remiſſion of all his ſins.

TUN, a place in Khoraſan.

TURAN, Turcomania, Parthia, Scythia.

TURGUT

TURGUT and DURGUT. Turgut Eli. It is thus that the Turks call a part of Natolia, very near to Dulgadir, which the antients called Phrygia.

TURK. This word which is known in all languages, and the Arabic plural of which is Atrak, or the Turks, is not noly common amongſt the Ottomans, but alſo amongſt the Tartars, Igureans, Khathaians and Moghuls.

Turk, who, according to all oriental hiſtorians, was the ſon of Japhet, ſon of Noah, has given his name to the Turks and from him all races of Turks derive their origin.

TURKESTAN. Turkeſtan or the country of the Turks, the ſame as Hindoſtan is that of the Indians. This name has two ſignifications; one is as general as that of Turan, comprehending all the countries that are beyond the river Gihon or Oxus, with reſpect to Perſia. The other is more particular, and ſignifies the country beyond the river Sihon or Iaxartes; for all that country which is from Gihon to Sihon, bears the particular name of Maweralnahar, or the province of Tranſoxania. Al Bergendi writes in his fifth climate, that the province of Turkeſtan which he calls *Belad Turk*, has the cities of Belengiar, Hefkan, and Cariat al Kadetha; which laſt is diſtant fifty paraſangs, or one hundred of our leagues, from the city of Cath, belonging to Khouarezm, and is ſituated to the eaſt of the river Gihon.

TURKI. This word has ſeveral ſignifications, for it means all that comes from Turky, either man, beaſt, or any thing elſe; and alſo ſignifies every thing that comes from the country of the Moghuls, and Tartars; and likewiſe, in Turkiſh, a ſong.

Authors, ſeldom give the ſurname of Turki, to thoſe who are natives of Greece and of Natolia; for the Turks commonly call them Roumi, the ſame as if they were born in Greece.

V

VADHAR. The name of a large village ſituated four paraſangs from Samarcand, where there is a very good caſtle and a conſiderable moſque, according to Abulfeda.

VADI HABIB GEBEL ALNATHROUN. It is the name of the deſart of Nitre, where many of the antient fathers and hermits of Egypt erected their monaſteries and convents.

VADIALKEBER, commonly called Guadalquivir, is the river named by the antients Bætis, in Andaluſia.

VADIALREMEL, the valley of ſand. Thus they call that coaſt of the Mediterranean Sea, which joins Egypt to Syria.

VADI AL SHASH or AL ILAK, the valley wherein are ſituated the cities of Shaſh and Ilak, in the province of Maweralnahar or Tranſoxania.

VADI SOGD, the city of Sogd, or Sogdiania. It is thus that they name the territory of the city of Samarcand, the ſame as the valleys of Shaſh, Ilak and Farganah. There is alſo in hell, according to the reveries of the Muſſulmans, a valley called Vadi Gehennem, which is mentioned in the hiſtory of Shoaib, or of Jethro, the father in-law of Moſes.

VAEDH. This word which ſignifies in Arabic, a preacher, is alſo the name or ſurname of ſeveral perſonages and authors.

Moulna Kemaleddeen Houſſain Ben Ali al Heraoui, bore the ſurname of Vaedh or Vaez.

VAGD. Thus the Arabs call a ſublime degree of contemplation or religious extacy.

VAKHSH. The name of a city otherwiſe called Khotlan. It is alſo the particular name of a large village in Tranſoxania, of which, or of the city of the ſame name, the author ſurnamed Vakhſhi was a native.

VAKHSHAB. The name of a river of the province of Tranſoxania, which takes its name from the city of Khotlan, called alſo Vakhſhab, by which it paſſes. The city of Khott or Khotlan, is ſituated between that river, which is called Nahar Vakhſhab,

and that of Badakhſhan, called alſo Nahar Badakſhan.

VAKYM. The caſtle of Medina.

VALRIG'. Al Bergendi in his ſecond treatiſe, chapter tenth of his geography, places Valrig among the cities of the province of Thokhareſtan.

VAN, the name of a city and caſtle ſituated in Armenia Major, towards the ſources of the Euphrates.

VANPRASTAS. A ſort of Anchorets among the Indian Bramins, who live retired in the woods, together with their wives and children, and feed only on ſuch herbs and fruits as they can get without labour. Many of them ſcruple to pluck up even the leaſt root, imagining they ſhould commit a great ſin, ſhould they thus diſlodge the ſoul of a plant from the body in which it is reſident. The life of the *Vanpraſtas* is looked upon as very holy and religious.

VARAGIHOUN. That country which is beyond the Gihon or Oxus. It is Tranſoxania, which the Arabians call alſo Mawer-alnahar, or that which is beyond the river.

VARASIHOUN. That country which is beyond the Sihon or Iaxartes. It is properly Turkeſtan, called alſo for the ſame reaſon Vara Khogend, becauſe it extends beyond the city of Khogend, which is built upon the river Sihon.

VARCA. The name of a mountain near the city of Bokhara in Turkeſtan.

VARELLAS. Idol temples of the inhabitants of Pegu, in the Eaſt Indies. They are built pyramidically in the form of a bell, having very large baſes. Some of theſe *Varellas*, are frequented by pilgrims, and endowed with great riches. At the gate of theſe temples ſtands a veſſel of water, in which the worſhippers waſh their feet. On their firſt entrance into the temple, they lay their hands upon their heads, as a token of reverence.

In one of theſe temples, we are informed, there are one hundred and twenty thouſand idols. But, perhaps, theſe are nothing more than ſo many hieroglyphics or emblems, which are ſo cuſtomary all over the Eaſt.

VARIDH. The name of a place of Arabia, belonging to the country named Thai, where they ſhew the ſepulchre of Hatem Thai, a perſon moſt eſteemed by the Arabians for his generoſity.

VARNAH. The name of a city of Cara Bogdan, which is Moldavia or Beſſarabia. This city is ſituated upon a pond, or a marſh, very near the Black Sea, and was called by the antients Odeſſus or Odyſſus.

VASSAH. The name of a city which is dependant upon that of Fariah or Oſtrar in Turkeſtan.

VASHGERD. The name of a city of Turkeſtan, ſituated in 92 degree of longitude and of which the latitude is unknown. The oriental geographers, as Ebn Haucal and Samani, write that this city is ſituated or comprized in the territory of Saganian, upon the confines of that of Termed.

VASSAIA. This word in Arabic properly ſignifies the laſt will and teſtament of any perſon. It means alſo the inſtructions and orders which princes give and command to be obeyed, concerning their ſucceſſion; ſo that the Arabs call Vaſia, the declared heir, and it is from hence the Schiites give this title to Ali, whom they acknowledge for the lawful heir of Mohammed.

VASSETH and VASSITH. The name of a city ſituated upon the Tigris, between thoſe of Cufah and Baſrah, ſo called from being ſituated between thoſe two cities.

VATHVATH. This word which in Arabic ſignifies a ſwallow, is the ſurname or nickname, which was given to the Perſian Poet Raſhideddeen or Raſhidi, becauſe of his diminature ſtature.

It was alſo the ſurname of Mohammed Ben Ibrahim Ben Yahia Ben Ali Al Katebi, who was an author.

VAZIR and VEZIR. We commonly pronounce this word Vizir. It ſignifies properly

perly in Arabic a, porter, and metaphorically he who bears the weight of government, that is to ſay a miniſter of ſtate or a privy counſellor.

UDAN or UDEN; The name of a city dependant on Bokhara in Maweralnahar.

VEDAM. Among the Indian Bramins or Brachmans, is the book of their law containing all that they are to believe and practiſe. See Brachmans.

The *Vedam* is written in what they call the *Samſcorton tongue*, which is underſtood by ſuch of the Bramins as never traffick. It is divided into four parts; namely 1ſt, *Rogo Vidam*, which treats of the firſt cauſe, of the firſt matter, of the angels, of the ſoul, of rewards and puniſhments, of the generation and corruption of creatures, of ſin, and in what manner it may be remitted, &c. 2d, *Iſſoure Vedam*, which treats of the powers that preſide over and govern all things; 3d, *Sama Vedam*, containing a ſyſtem of morality; and 4th, *Addaravana Vedam*, which treated of their religious, ceremonies, temples, ſacrifices, and feaſts: But this laſt part has been loſt for many years; and to this the Bramins impute the diminution of their honours, and the powers they formerly enjoyed. This book is of indiſputable authority among them, but, as they uſed frequently to diſpute about interpreting it, the ſenſe of it has been fixed by the *Jaſtras* or declarations.

The *Vedam* allows the Bramins five privileges. The firſt is, to celebrate the *Jagam*, which is a feaſt accompanied with a ſacrifice; and this is performed, that they may deſerve to go to *Devendre locon*, which is the manſion of the bleſſed. The ſecond privilege is, their being allowed to inſtruct the *Sattreas*, a particular ſect, in the manner of celebrating this feaſt, from which the *Veinſjas* and *Soudras*, two other ſects, are excluded. The third privilege is, the permiſſion of reading the *Vedam*. The fourth is, the liberty of inſtructing others in it. The fifth privilege allowed by the *Vedam*, is the liberty of begging.

VEG or VETCH, which is pronounced Betch. It is thus the Turks call the city of Vienna, in Auſtria, and even the entire province of Auſtria.

VENDIK, Venice.

VELWALEJ, a place in Thokhareſtan.

VIMAK, a place in Ghilan.

VISAPOUR. The name of the capital city of the kingdom of Cunian or Decan in India.

VISTNOU. An idol, or falſe god, of the Indian Bramins. He is looked upon as the ſovereign deity by the ſect, called from thence *Viſtnouvas*, whereas the *Seyvias*, another ſect of Bramins, aſcribe the ſovereignty to *Eſwara*. See Eſwara.

The Viſtnouvas pretend, that Viſtnou has aſſumed ten corporeal ſhapes. He appeared, firſt, like *Matja*, or fiſh; for a devil having carried off the *Vedam*, or ſacred book of the Bramin religion, threw himſelf into the ſea with the booty; when immediately Viſtnou, changing himſelf into a fiſh, purſued and killed him; by which means the *Vedam* was preſerved. See Vedam.

His 2d transformation was into *Courma*, or a tortoiſe; for the mountain *Merouva*, being thrown into the ſea, it was ſo prodigiouſly heavy, that the world, unable to ſupport the weight of it, was beginning to ſink in the abyſs, when immediately Viſtnou, changing himſelf into a tortoiſe, took the world on his back, and kept it from ſinking.

3dly. He appeared like *Warraba*, or a hog. No reaſon is aſſigned for this metamorphoſis; however among his idols is generally found the head of a hog, to which the Bramins pay great honours.

4thly. He took the ſhape of a *Naraſimha*, or half a man and half a lion.

His 5th, 6th, 7th, 8th, and 9th, ſhapes were human, in which he aſſumed the names of *Vainana*, *Pareſje Rama*, *Dajerrata Rama*, *Kriſtna* and *Bouddha*. The Bramins tell many fabulous ſtories concerning his adventures in all theſe ſhapes.

Laſtly,

Laſtly, the *Kulkee* owtar will appear at the end of the Kal Jowg.

This god, they pretend, is carried on the back of the bird *Garrouda*, in the ſame manner as the Jupiter of the Greeks and Romans was mounted upon an eagle.

UBB, a town of Yemen.

UBBEH, a town in Africa proper.

UREYNET, name of a tract of country near Medina.

URGANIJ, a city in Khoraſan.

URKEND, a city of the country of Maweralnahar, or Tranſoxania.

URSHELIM, Jeruſalem.

ULAM, a place in Khoraſan.

ULAS, caſtle on the Mediterranean, in the diſtrict of Tarſus.

USEIFIYET, a town in Arabia.

USH, a city in Tranſoxania.

USHEYI, name of a valley of Arabia in Yemama.

USHNY, a name of Thebes in Egypt, alſo a caſtle in Andaluſia.

USUN, a place in Arabia.

X

XACA, a falſe god of the Eaſtern nations, particularly the Japaneſe. He is ſuppoſed to have been the firſt founder of idolatry in thoſe countries. The hiſtory of his life relates, that his mother being big with him, dreamed that ſhe bore a white elephant. And this is the reaſon why the kings of Tonquin, Siam, Japan, &c. are ſo fond of white elephants, and believe themſelves very happy when they can meet with any. This Xaca having retired into a deſert, invented the worſhip of devils, and, at his return out of this ſolitude, found 80,000 diſciples, out of whom he choſe 1000, to inſtruct others in the doctrines of their maſter. The Bramins pretend, that Xaca paſſed thro' 80,000 metamorphoſes, and that his ſoul informed ſo many different kinds of beaſts, after which changes, he was received into the number of the gods.

Xaca is ſometimes repreſented with three heads, and ſometimes with but one, in the uſual figure of a man, ſitting after the Japaneſe faſhion, and extending his hands like a devotee or doctor. He has a chain of gold ſhells, ſet with precious ſtones, about his neck; ſeveral ribbands, at the ends whereof hang little ornaments like tufts or taſſels upon his arms; and a ſilk girdle about his waiſt. Behind and before him hang golden ſcales. The table on which he ſits is adorned with cencers, hanging round about it by golden chains. In theſe they burn incenſe night and day, in honour of Xaca. His devotees practiſe the greateſt auſterities, and even ſtarve themſelves to be deemed his martyrs.

XANTAI, an idol, or falſe god of the Japaneſe. He is no other than one of their emperors, named Nobumanga, who, in his life-time, conſtituted himſelf a god, and erected a magnificent temple to himſelf upon a hill. In order to draw the devotions of the people to himſelf, he cauſed the moſt celebrated idols of the empire to be taken down, and advanced his own image upon a lofty pedeſtal above them all. At the ſame time, he publiſhed an edict, whereby he prohibited the adoration of any other deity. In this edict, he ſtyled himſelf the Lord of the univerſe, the creator of nature, and the only true God. After this, he publiſhed another edict, commanding his ſubjects in general, to commemorate his birth-day, by the worſhip of his idol; promiſing riches to the poor, health to the ſick, and life to the dying, if they complied with his injunctions; and at the ſame time, threatening ſevere puniſhments to the diſobedient. Theſe promiſes and threats ſoon procured him an infinite number of devotees, and this modern god had the ſecret ſatisfaction to ſee his ſubjects trembling at his altars. His ſon was the

the firſt who paid him divine honours; and his example was ſoon followed by the nobility and all the court. Some time after, a conſpiracy was formed againſt him by his own ſubjects, who ſet fire to his palace, and burnt him in it.

XEDOXI and XENXI. The names of two ſects among the Japaneſe, which are directly the reverſe to each other.

Y

YAMAMAH, a city of the province of Hejaz.

YANBOA. A city of the ſea coaſt, near Hejaz.

YEHUDIYEH, Judea.

YEMEN, Arabia Felix.

YEYEN, the name of a place in Arabia Felix, and of a diſtrict near Medina. Alſo of a valley, a river, and a fountain.

YEYUS, a diſtrict in Arabia Felix, dangerous to traval thro', on account of moving ſands.

YUNAN, Greece, Inonia.

YUZBEK, the territory of Samarcand.

Z

ZABID, a place in Arabia Felix.

ZABII, the ſame as Sabians. See Sabians.

ZABIN, the name of a river of Meſopotamia, which diſcharges itſelf into the Tigris.

ZABLESTAN, the name of a province bordering upon Hindoſtan, which ſome place among the number of thoſe which are comprized in the country of Send or Sind, that is to ſay, on this ſide the river Indus towards Perſia. It is ſituated between the provinces of Khoraſan, on the north, Gaur on the weſt, Segeſtan on the ſouth, and India on the eaſt. The principal cities of this province are Gaznah, Bamian, Meimend, Ferouzcouh, and ſome add Cabul, which is the moſt northerly; they even include in it a part of thoſe of the province of Gaur. The country of Zableſtan bears alſo the name of Roſtamdar.

ZACAH and ZACOAH. The Muſſulmans thus call the portion of their goods, which according to their law, they are obliged to diſtribute amongſt the poor.

This word the Muſſulmans alſo often make uſe of for that of Sadacah, which ſignifies Alms.

ZACLIZAH ADASSI. The Turks thus call an iſland of the Adriatic ſea, or the gulph of Venice, which the antients named Zacynthus, and we call Zante.

ZACOUM, according to the fabulous traditions of the Mohammedans, is a tree in hell, whoſe fruit is the heads of devils.

ZAFAR. The name of a city of Yemen or Arabia Felix, ſituated at the bottom of a bay, formed by the Ethiopic Ocean, which limits Arabia on the ſouth ſide.

ZAHED. This word properly ſignifies a man retired from the world, and who abſtains from all pleaſures, even from thoſe that are allowed and innocent.

ZAITOUNAH. Medinat al Zaitounah, the city of olive trees, is the name the Arabians give to the city of Athens. The Orientals Chriſtians call alſo Gebal al Zaitounah, which the Hebrews had called Ghe Shemanin, and we pronounce Gethſemani, the mountain of olives near Jeruſalem, the ſame mountain which the Arabian Muſſulman call Gebal Altenah, the mountain of fig trees.

ZAKARIAH, Ben Barakhia, is Zachariah the prophet, whom the Tarikh Montekheb ſays, was of the race of David.

The Mohammedans do not diſtinguiſh between the prophet Zachariah, and Zachariah the father of John the Baptiſt. And they relate, that when Jeſus Chriſt was born of the Virgin, the prophet Zachariah could not believe, that a child could be born without a father; and that declaring his ſentiments upon that head, the Jews entertained a ſuſpicion

of

of him, and obliged him to betake himſelf to flight. Whereupon he withdrew, and hid himſelf in a hollow oak, which the Jews ſawed in two. Such is the ignorance of the Muſſulmans in the hiſtory both of the old and new Teſtament.

At this day, at the foot of the mount of olives, they ſhew a tomb, which they pretend to be that of the prophet Zechariah.

ZAL and ZALZER, name of a ſon of Sam Neriman, ſurnamed Zer. He was the father of Ruſtam, and theſe three perſonages paſs for the moſt famous heroes of Perſia; they lived in the reigns of Manucheher, Bahaman, and Afraſiab.

It was Zalzer who drove Afraſiab king of the Turks out of Perſia, and put the crown on the head of Zab or Zou, ſon of Thahmaſb, laſt king of the Piſhdadians. This ſame Zalzer was put in priſon by Bahaman, ſon of Asfendiar; but he made his eſcape, and married Roudahab, daughter of Maharab, governor of Cabuliſtan, who was the mother of Ruſtam: unfortunately however, he fell into the hands of Bahaman again, who put him to death.

ZAMAKSHTR. The name of one of the principal cities in Kouvarezm.

ZAMAR, a city of Yemen, ſituated at the diſtance of eight paraſangs or ſixteen leagues from the city of Sanou, which is the capital.

ZAMIN or ZAMEG. A city of Mawer-alnahar, or the province of Tranſoxania, ſituated on the confines of the territory of Samarcand, and dependant upon Oſrouſhah or Oſhrouſhnah.

ZAR. The name of one of the villages of Aſhtikhan in Sogd, or the valley of Samarcand.

ZARANJ, a city in Segiſtan.

ZAURA, is one of the names given to the city of Baghdad.

ZAUTAN, the name of a city of Khoraſan ſituated between Herat and Niſhapoor.

TEBER, the mountain on which God ſpoke to Moſes.

ZEBID, a city of Yemen or Arabia Felix, ſituated very near the Sea of Oman, in the firſt climate, and in a great plain entirely deſtitute of running water, ſo that the inhabitants are obliged to draw water from the wells to water the palm trees. The city of Zebid, which we commonly call Zabit, is one of the capitals of Yemen, and had in former times its kings and ſherifs, who often made war upon thoſe of Yemen, who held their reſidence at Sanna.

ZEBOUR, which ſome pronounce alſo Zobour. This is the plural of Zebr, which ſignifies in Arabic a Book.

The word Zebour has two ſignifications, for firſtly it ſignifies the book of the divine decrees, which the Muſſulmans alſo call Louh al Mahfoudh, the guarded or ſecret table; and ſecondly it commonly means the Pſalms of David, which the Muſſulmans believe were revealed to him by God.

ZEFAI, BAHR AL ZEFAI, the ſea of Pitch, it is thus the Arabians call the moſt remote part of the Oriental Ocean.

ZEIN ALZAMAN, the ornament of the time or age. This is an epithet or title which is given to illuſtrious men in general, but in particular is the name of an univerſal monarch of the earth, of the number of thoſe who reigned before the time of Adam, and which bear the name of Soliman.

ZEITAH. See the titles of Thour and Aaitounah. It is the mount of Olives in Paleſtine, near Jeruſalem.

ZEMIN BOUS, the kiſſing of the ground, a kind of homage which not only the ſubjects of the kings of Perſia, but alſo the princes that were their vaſſals rendered them.

The Perſians call this ceremony alſo Roui Temin, the face towards the ground.

ZEMINDAVER, a city on the borders of Kandahar.

ZEMZEM. So the Mohammedans call a famous well at Mecca, which, they pretend, was made from the ſpring of water, which God ſhewed to Hagar and Iſmael, whom

whom Abraham had driven from his houſe, and obliged to retire into Arabia.

The city of Mecca for a long time had no other water, than what this well afforded: but the great concourſe of Caravans, at length obliged the caliphs to build an aqueduct which now ſupplies a ſufficient quantity of water.

Mohammed, to render the city of Mecca, the place of his birth, more conſiderable, and to draw thither a greater number of pilgrims, beſtowed great encomiums upon the water of the well *Zemzem*. For they have a tradition, received from Mohammed by the Caliph Omar, importing, that this water is a remedy againſt diſeaſes, and reſtores health to all who drink of it; nay, that the drinking thereof abundantly is a means to obtain remiſſion of ſins. And it is reported of Abdallah Al Hafez, who retained a vaſt number of traditions by heart, that, being aſked concerning his ſurprizing memory, he replied, that, from the time he had accuſtomed himſelf to drink large draughts of this water, he had never forgot any thing he had once learned.

ZENADECAH. This word is the plural of Zendik, which properly ſignifies a Saducean, an impious man and an atheiſt. Some however pretend that it ſignifies a Megiouſh or Megiouſhi, that is to ſay a Mage, a diſciple of Zoroaſter, and a worſhipper of fire.

ZEND or ZENDAVESTA. A book, containing the religion of the Magians, or worſhippers of fire; who were diſciples of the famous Zoroaſter. See Magians.

This book was compoſed by Zoroaſter, during his retirement in a cave, and contained all the pretended revelations of that impoſtor. He called it *Zendaveſta*, and by contraction *Zend*; which word originally ſignifies a fire kindler; by which he would intimate, that this book was intended to kindle the fire of religion in the hearts of thoſe who read it.

The firſt part of this book contains the liturgy of the Magians, which is uſed among them in all their oratories and fire temples to this day: For that ſect ſtill ſubſiſts in Perſia and India; and they ſtill have among them the *Zend*, which they reverence, as the Chriſtians do the Bible and the Mohammedans the Koran.

This book Zoroaſter preſented to Darius Hyſtaſpis, bound up in twelve volumes, each of which conſiſted of an hundred ſkins of vellum.

In the Zend are found many things taken out of the ſcriptures of the old Teſtament; which (Dr. Prideaux thinks) is an argument, that Zoroaſter was originally a Jew: For he has inſerted a great part of the Pſalms of David. He makes Adam and Eve to have been the firſt parents of all mankind; and gives almoſt the ſame hiſtory of the creation and deluge that Moſes does. He ſpeaks alſo of Abraham, Joſeph, Moſes, and Solomon, in the ſame manner as the ſcriptures do. And out of a particular veneration for Abraham, he called his book the *book of Abraham*, and his religion, the religion of Abraham. Zoroaſter commands the ſame obſervance about clean and unclean beaſts that Moſes does; gives the ſame law of paying tythes to the ſacerdotal order; with many other inſtitutions of the ſame Jewiſh extraction. The reſt of its contents are an hiſtorical account of the life, actions, and prophecies of its author; the ſeveral branches of his new reformed ſuperſtition; with rules and exhortations to moral living.

The Mohammedans have a ſect, which they call Zendikites; who are ſaid to be the Sadduces of Mohammediſm, denying providence and the reſurrection, believing the tranſmigration of ſouls, and following the *Zend* of the Magians. D'Herbelot, on the word, ſays, they are looked upon as neither Jews, Chriſtians, nor Mohammedans.

ZENDEH ROUD, a rapid water. This is not the fountain of life, ſo celebrated by the orientals, but the name of a ſmall river which paſſes by Iſpahan, which our geographers commonly call Senderoud.

ZENGHI and ZENGI. This word which properly ſignifies one of the nation of the Zinges, is alſo the ſurname of a conſiderable family in Aſia, which alſo bore the ſurname of Salgar and Sangar, and eſtabliſhed a dynaſty under the title of Atabeks.

ZENG. This word ſignifies in Arabic that country which we call at this day Zanguebar or the coffree coaſt, and the inhabitants of it are alſo called Zenji, and in Perſian Zenghi, from whence is derived the word Zenghibar, which ſignifies the country of the Zenghes, who are properly thoſe we call Zinghes, and Egyptians.

ZENJIAN, a place in Jebal.

ZENKBAR, a fabulous iſland, ſaid to be in India.

ZER KHUNBUDAN. The name of a caſtle of which the tops of the towers or domes are gilt with gold. It is ſituated upon the mountain called Ghird Kouh, in Perſian. This caſtle is alſo named Calaat Ghird Khouh.

ZERDASHT or ZARADASHT, is Zoroaſter, whom ſome call Zerdouſt.

The book intitled, Kateb Giamaſb al Hakim, or the book of the philoſopher Giamaſb, mentions, that A. 1300, after the deluge, Zoroaſter appeared and teached to mankind the worſhip of fire; and that after his death, Kiſhtaſp, ſon of Lohoraſp, who reigned in Perſia, embraced his religion.

In the reign of this prince, lived the great philoſopher Giamaſb, ſurnamed Al Megiouſhi, the Mage, who wrote a book on the great conjunctions of the planets, which bore the name of Ketab Alkeranat.

ZEREND. The name of a city of the province of Kerman or Perſian Caramania. The Perſian geography places it in the third climate at the diſtance of twenty-nine parafangs from Sergian, the capital city of that province.

ZERENG. The name of a city well peopled and of great trade, in the province of Siſtan or Segeſtan.

ZEREHGERAN, a village near Babulabwab.

ZILA, a city of Ethiopia.

ZOBEIR. Abubekr Abdallah Ben Zobeir Ben Avam. Name of the firſt Muſſulman born at Medina amongſt thoſe who are called Al Mohageroun, that is to ſay the fugitives of Mecca.

This perſonage was proclaimed Khalif in the city of Mecca, after the death of Moavy ſon of Yezid, A. H. 63, but the Muſſulmans acknowledged him for the ſpace of one hundred and twenty eight days only, after which time Merwan ſon of Hakem was proclaimed Khalif in the city of Damaſius. Abdallah Ben Zobeir ſtill remaining in the city of Mecca, was beſieged there by Hegiage, general of the Khalif Abdalmalek, and killed, aged 72 years.

ZOKAK. BAHR AL ZOKAK, the ſea of a narrow paſſage or ſtrait; thus the Arabians call the ſtraits of Gibraltar, which the Turks call Sebtah Boggazi, the neck of Ceuta.

ZOTH, name of a nation that formerly inhabited the marſhy countries, between the cities of Vaſſeth and Baſra, who were defeated and reduced into ſlavery by Motaſſem, eighth Khalif of the Abbaſſides, for having rebelled againſt him.

ZOUALRIH or ZOUALRIG. The name of one part of the province of Thokariſtan.

ZOULKERNAIN, ſurname of Khedſier, who lived in the time of Abraham, according to the tradition of the Muſſulmans, who ſay that he was a Muſſulman as well as themſelves. He lived 1600 years.

ZOULHEGIAH, name of the laſt month of the Arabian year, which is almoſt entirely conſecrated to ſolemnities and ceremonies, obſerved at Mecca.

The firſt ten days are called Maalloumat. The eighth, is called Iaum Tauiah the day of the Aſſembly; the ninth, Arafah; the tenth Eid Al Dhahi, the feſtival of the victim or ſacrifice, on which day there are few Muſſulmans who do not kill or ſacrifice ſeveral ſheep. The eleventh, twelfth and thirteenth days, are called Taſhric, in which they dry the fleſh of the victims; they alſo call them Maadoudat. The tenth is only a day of Nahr, that is to ſay of ſacrifice; the eleventh and twelfth are Nahr and Taſhric, and the thirteenth only Taſhric.

ZOULKEFEL. Name of a falſe prophet, who was of an Arabian Tribe called Beni Aſſad, and whom the author of the Tarikh Montekeb remarks was put to death by Aioub or Job, becauſe he would not hearken to his preaching.

ZOUSH, a large village dependant on the city of Bokhara.

ZULEIKHA, Potiphar's wife.

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Badavi, بدوي
Badghis, in Khoraſan, بادغیس
Badi, in Morocco, بادي
Badiah, بادیه
Badinghiz, باوانگیز
Badgir, بادگیر
Badiat al Ginn, بادیات الجن
Badiat al Tiah, بادیه تیه
Badkhaneh, بادخانه
Bad Meſſih, بادمسیح
Badzeher, بادزهر
Bagdad, in Arab. Irak, بغداد
Bagdad Khatun, بغدادخاتون
Baghdadek, in Khovarezm, بغدادک
Baghiſtan, in Taſhkend, باغستان
Baglana, a territory bordering on Gujerat, بگلانه
Bagthur, in Khoraſan, باغسر
Bahalul, بهلول
Bahaman, بهمن
Bahamangeh, بهمن گاه
Bahana, in Egypt, بهانا
Bahar, in Mecca, بهار
Bahar, Soobah of Hindoſtan, بهار
Bahar, in the Province of Cootch, بهار
Baharain, in Yemen, بحرین
Baharam, بهرام
Bahariah, بهاریه
Baharites, *vide Bahariah.*
Bahoo, in Lahore, باهو
Baicara, بایقرا
Bakht el Naſſer, بخت النصر
Bakhter, بختر
Bakhtiſhua, بختیشوع
Bakhzar, in Khoraſan, بخدار
Balaam, the ſon of Beor, بلعم باعور
Balagatty, in Malabar, بالاگهاتي
Balak, بالق
Balanjiar, in Khezer, بلنجر
Balaſore, in Oriſſa, بالیسر
Balatunghy, in Bengal, بالاتنگي
Balbek, in Syria, بعلبک
Balkh, in Khoraſan, بلخ
Balkhis, بلقیس
Balur, in Khovarezm, بلور
Bamian, in Khoraſan, بامیان
Bancoot, in the Concan, بنکوت
Band, in Ajmeer, باند
Bandhou, in Allahabad, باندهو
Bandora, in Gujerat, باندورا
Bangalore, in Myſore, بنگلور
Bangermow, in Oudh, بانگرمو
Banbw, in Bungiſh, بانو
Banſey, in Oudh, بانسي

Banwarra,

Banwarra, in Agra, بانواره

Bar, بار

Bar Cokba, بار کوکبه

Barahemah, براهمه

Barani, بارانی

Barduah, in Arran, بردعه

Barduil, باردوئیل

Bareedoabah, in Lahore, باری دوآبه

Bareilly, in Oudh, بریلی

Barek, near Cufah, بارق

Baraghaut, in Oudipoor, بارهکهات

Bariab, in Cabul, باریاب

Barmekian, برمکیان

Barra, on the Coaſt of Coromd. بارهه

Barramaul, in Myſore, بارهمال

Bartholamai, بطلمیه *Bathlomiah.*

Baruch, بارق

Barud, بارود

Barus, in Syria, باروس

Barzakh, برزخ

Baſharah, بشارة

Baſilus, بسیل *Baſeel.*

Baſra, in Arab. Irak, بصره

Baſtam, in Khoraſan, بسطام

Bathaleſſa, بطلمیسه *Bathlameſſah.*

Bathalmius, بطلموس

Bathek, in Rum, باطق

Bathen, باطن

Bathen ul Rum, a city in Rum, باطن الروم

Batheniah, باطنیه

Bathenians, *vide Batheniahs*

Bathnmarr, in Hejaz, بطن مر

Batthal, بطال

Baudouin, Bardiul, باردوئیل

Bauglore, in Myſore, بکلور

Baungant, in the Godiers country, بان کهات

Baundhoo, north of Berar, باندهو

Bavlah, in Multan, باولہ

Bauleah, in Bengal, بولیا

Bawnagur, in Gujerat, بهاونکر

Baza, بازا

Bazend, بازند

Barman and Cobad, بارمان و قباد

Beah, R. of Multan, بیاه

Beaſt of the earth, *Dabbah al Ardh,* دابة الارض

Beaſt of the Apocalypſe, *Dabbah* دابه

Bechapour, in the Dekhan, بیجاپور *Beejapoor.*

Bedia, wife of Mahaleb, بدایا

Bedia, in Morocco, بدیع

Bediapour, in the Dekhan, بدایاپور

Beder, in the Dekhan, بدر

Bednore, part of Tippo's Dominions, بیدنور

Bedouins, *vide Badavi.*

Bedr, between Mecca and Medina, alſo the full moon, بدر

Beercool,

Beercool, in Oriſſa, برکل

Beſraj, بفراج

Beg, بیک

Beghelir Beghi, بکلربیکی

Begiah, in Barbary, بجه

Behut or Chelum, R. in Lahore, بهت

Beherah, in Lahore, بهیره

Beheſht, بهشت

Beheſht Geng, in Turkeſtan, بهشت کنگ

Behirah Acamiyah, in Syria, بحیره اقامیه

Behirat al Sekher, a Sea in the north, بحره الصخر

Behirat Akhlat, a Sea in the north near the above, بحیره اخلاط

Behirat Hebrun, the River Hebron, بحیره حبرون

Behluwah, in Bengal, بهلوه

Behr, Sea, Gulph, great River, بحر

Behr Mohit, the Ocean, بحر محیط

Behr ul Akhſer, Green Sea, Indian Ocean, بحر الاخضر

Behr ul Kulzum, بحر القلزم } the red Sea.

Behr ul Ahmer, بحر الاحمر }

Behr ebeyz, بحر ابیض the white Sea.

Behr Eſwed, بحر اسود the black Sea.

Behr ul Khezer, بحر الخزر } the Caſpian, or

Behr Bontes, بحر بنطس } Sea of Pontus.

Behr Meſhur, بحر مسحور the heavenly waters.

Behr ul Rum, بحر الروم }

Behr ul Sham, بحر الشام }

Behr ul Kebir, بحر الکبیر } The Mediterranian Sea.

Behr ul Afrikyah, بحر افریقیه }

Behr ul Kus, بحر الروس } the Caſpian Sea.

Behr ul Terabiſun بحر طرابزون }

Behr ul Shemal, بحر الشمال the North Sea.

Behr al Sehab, بحر السحاب a River of Africa.

Behr Fars, بحر فارس }

Behr Baſra, بحر بصره } the Perſian Sea.

Behr Oman, بحر عمان }

Behr Hind, بحر هند the Indian Ocean.

Behr Azbir, R. in Adherbigian, بحر ازبر

Behr Tenis, R. Tanais, بحر تنس

Behranch, in Hindoſtan, بهرانج

Beidhavi, بیضاوی

Beidha-zer, بیضه زر

Beilkan, in Armenia, بیلقان

Beian, بیان

Beiram, بهرام

Beit, بیت

Beit ul Atyk, بیت العتیق }

Beit ul Mamur, بیت المعمور } Mecca.

Beit ul Heram, بیت الحرام }

Beitullehm, بیت اللحم

Beit ul Makedes, بیت المقدس Jerusalem

Bejagur, in Malwah, بیجاگر

Bejapoor, in Viſiapoor, بیجاپور

Bejawet,

Bejawet, a Province of Arabian Nubia, بجاوة

Bekhyerabad, in Khoraſan, بخیرآباد

Bekiyulgherked, Medina, بقیع الغرقد

Bel, *vide Baal.*

Belad Jebel, Pers. Irak, بلادجبل

Belad, بلال

Beled, in Meſopotamia, بلد

Belghrad, Belgrade in Servia, بلغراد

Belgram, in Oudh, بل کرام

Belhar, M. near Tibet, بلهار

Belkis, in Arran, بالقیس

Belukut, a Deſert in Bahrein, بلوقة

Ben, بن

Ben Elohim, *vide Ben ul Gian.*

Ben ul Gian, بن الجان

Benan Haſha, بنان حاشا

Benana, بنانه

Benares, in Allahabad, بنارس

Bender, بندر

Bender Abaſſy, or Gomroon, بندر عباسی

Bengal, Soobah of Hindoſtan, بنگاله

Benjamin, ابن یامین *Ebn Yameen.*

Bent Henana, بنت حنانا

Benu, بنو

Benu Asfar, بنو عصفر

Benu ul Khaſhkhaſh, بنو الخشخاش

Benul Helal, بنو الهلال

Benu Taglab, بنو تغلب

Beraneh, in Gujerat, برانه

Berar, Soobah of Hindoſtan, برار

Berber, Barbary, بربر alſo ſon of Ham.

Berberiah, Barbary in Africa, بربریه

Berekrud, in Irak, برق رود

Berhut, (fabulous well, *vide Harut Marut*), برهوت

Berjend, in Khoraſan, برجند

Berlas, برلاس

Berrein, برین

Bertail, a fabulous Iſland, برطایل

Berthas, برطاس

Berthſheba, *vide Bent Henana.*

Berudeh, in Gujerat, برودہ

Beſnia, Beſania, بثنیه

Beſſaſiri, بساسیری

Beſbaſſah, بسباسه

Bethelem, *vide Beitullehm.*

Bettyah, bordering upon Bengal, بتیه

Beyaneh, in Hindoſtan, بیانه

Beyjapoor, in Decan, بیجاپور

Beyza, in Egypt, بیضا

Bezoar, Badzeher, بادزهر

Bezzaz, بزاز

Bhooſnah, in Bengal, بهوسنه

Biat, بیعت

Bibi, بی بی

Bidjagur, in Allahabad, بیجاگده

Bidpai, بیدپای

Bihek, in Candahar, بیهق

Bike, Mecca, بکه

Bhilſah, in Malwah, بهيلسه
Birbhoom, in Bengal, بيربهوم
Bir Yuſef, بير يوسف
Biſnee, in Bengal, بسني
Biuraſp, بيوراسپ
Black, in Turkiſh, قرا *Cara.*
Black Arab, قراعرب *Cara Arab.*
Black Ram, قراقوين *Cara Coin.*
Black Mogul, قرامغل *Cara Mogul.*
Black-ſtone, حجرالاسود Hagiar al Aſſowad, *Hejr al Aſſwed.*
Boglipour, in Behar, بهاكلپور *Bhagulpoor*
Bokhara, in Turkeſtan, بخارا
Bokhti, بختي
Boklah, in Bengal, بكلا
Bokrath, بقراط
Bombay, بنبعي
Bondok, بندوق
Borak, براق
Borhaneddeen Cadhi, برهان الدين قاضي
Boſna, Boſnia, بوسنه
Boſt, in Segiſtan, بست
Bow, قوس Cous,
Breath of the Meſſiah, *vide Bad Meſſih.*
Bucalmoon, بوقلمون
Buiah, بويه
Bulghar, Bulgaria, بلغار
Buljehan, بوالجهان
Bull's Eye, هادي النجوم *Hadi ul Nejum,* and الدبران *Aldeberan.*
Bum, in Kerman, بم
Burdwan, in Bengal, بردوان
Burhanpour, in Kandis, برهان پور
Burkai, برقع
Burſa, Pruſa in Bythynia, بورسه
Burzuie, برزويه
Buſry, in Syria, بصري
Buzantia, Byzantium, بوزنطيا
Buzuk, بوزک
Buzurgemeher, بوذرجمهر
Byſh Balegh, in Turkeſtan, بيش بالغ
Byzah, in Fars, بيضا

C.

Caaba, كعبه
Caab Ben Zohair, كعب بن ظهير
Cabadi, كبادي
Cabakin, قباقن
Cabil, قابيل
Cabilah, قبيله
Cabiſſah, كبيسه
Cabus, كابوس
Cadariah, قدريه
Cadarians, *vide Cadariah.*
Cadha, قضا
Cadhi, قاضي
Cadr, قدر
Cæſars, قياصره Caiaſſarah.
Caf, قاف
Cafer, كافر

Cafi al Cafiat, كافي الكفايات
Cafur, Fountain in Paradiſe, كافور
Cáfur al Akhſhidi, كافور الاخشيدي
Caghezzer, كاغذزر
Cahcar, in Chaldea, قهقار
Cahel, قاهل
Caherah, Grand Cairo in Egypt, قاهره
Caherman, قهرمان
Cahtabah, كاتبه
Cahuah, قهوه
Cai, كي
Cái Alp, كي الب
Caiaſſeriah, قيصريه
Cain, *vide Cabil.* ×
Cainan, قنيان
Cairaván, كاروان
Caiſſar Rum, قيصر روم
Cakafi, قاقشي
Calanes, كلاني
Calcutta, in Bengal, كلكته
Caleb, قالب ×
Calenders, قلندر
Calicut, Malabar Coaſt, كاليكت
Calpy, in Dehly, كالپي
Caliph, خليفه Khalifah.
Camau Youſefi, قمع يوسفي
Cambay, in Gujerat, كنبايت *Cambayit.*
Camel, Perſian, بختي *Bokhti.* ×
Cameleon, بوقلمون *Bucalmoon.*
Canaan, in Paleſtine, كنعان ×
Cancah al Hendi, كنكا الهندي
Candahar, in Cabul, قندهار
Candeis, Soob. of Hind. خانديس
Candi, كندي
Canine Appetite, جوع البقر *Giou al Bacar.*
Canon, كانون *Canun,* a Syrian Month.
Canun, قانون
Capricornus, جدي *Gedi.*
Cara, قارا
Cara Arab, قاراعرب
Cara Arſlan, قاراارسلان
Cara Ahmed, Amida in Meſopotamia, قاراحمد
Carabagh, neighbouring mountains of Tauris, قاراباغ
Carabatak, قارابطاق
Cara Coin, قاراقوين
Caracum, in Turkeſtan, قاراكم
Caradh, خراس *Kheraſs.*
Caragiar, قاراجيار
Carahiſſar, a Caſtle in Conſtantinople, قاراحصار
Caramani, كرماني
Caramethah, قرامطه
Caramethians, *vide Caramethah.*
Cara Mogul, قارامغل
Caramnaſſa, R. in Allahabad, كرم ناسا
Caravan, كاروان Cairavan.
Carderi, قاردري
Carit, or Kerit, قرط

Cark, an important place upon the confines of Syria and Arabia, كرخ

Carki, كرخي

Carmani, كرماني

Carnatic, كرناتك

Carrubium, كروبيان

Carun, قارون

Caſb, كسب

Caſbin, ſee Gaznah,

Caſhdani, كاشداني

Caſhefi, كاشغي

Caſhgur, كاشغر

Caſhi, كاشي

Caſhmeer, كشمير

Caſr Ahmed, in Africa, قصر احمد

Caſr Ben Hobeirah, in Irak or Chaldea, قصر بن حبيره

Caſr Firouzeh, the Palace in Gaznah, قصر فيروزه

Caſſem Anvar, قاسم انوار

Cateb, كاتب

Catebi, كاتبي

Cathif, in Yemen, قطيف

Cattack, or Cuttuck, كتك

Cavam ed douleh cudbugah, كدبوغا قوام الدوله

Caum, قوم

Caun, properly كاوه Cavah.

Caus, قوس

Cauſeway, in Hadhramcut سد عرب *Sedd Arab.*

Cautſer, كوثر *Cauthir.*

Cawnpoor, خانپور Khanpoor.

Cazlak, قزلك

Cazvin, in Jebal, قزوين

Cabiſſah, كبيسه

Certainty, people of, *vide Ahl al Tahkik*

Ceylon, *vide Sirandeep.*

Chaſh, in Khatai, چاش

Chah Babel, چاه بابل

Champion of the Faith, غازي *Ghazi.*

Chandernagore, in Bengal, چندن نكر

Chapel of the Oak, *vide Deir al Balouth.*

Chatgam, Chittagong in Bengal, چاتگام

Cheen, China, چين

Cheitore, چتور

Cherkh, in Gaznin, چرخ

Cherubins, *vide Carrubiun.*

China, *vide Cheen.*

Chinſurah, in Bengal, چوچره

Chembel, R. in Lahore, چنبل

Chenab, R. in Lahore, چناب

Chuprah, in Bahar, چهپره

Chymiſtry, *vide Semia* and *Kemia.*

Cladius, قلاديوس

Cleopatra, Kiliofatra قليوفاطرا

Cloak, alſo a Turkiſh tribe, *Baṛani,*

Cobbah, قبه

Cobbah ul Zaman, قبه الزمان ſee *Tabout.*

Cobbathi, قباطي

Cobour Shohada, قبور الشهدا

Codhaa, خذاع

Cods, قدس

Codbugha, كربوغا

Codouri, قدوري

Codret, قدرت

Coffee, different kinds of, *vide Cahwah.*

College, *vide Madraſſah.*

Cobzum, in Egypt, قلزم

Commentary, *vide Teſsir.*

Commentaries on the works of Zoroaſter, *Acardeh* and *Khurdeh.*

Comorin Cape, *vide Jebel Camroon.*

Compànions of the Cave, *vide Aſhab Kehef.*

——of the Elephants, *vide Aſkab al Fil.*

Comus, a country between Baſtham and Semnan, قومس

Concan, كنكن

Confeſſions of Sins, *vide Ecrar.*

Conjunction of the Planets, *vide Keran.*

Conſtantine, *vide Coſthantin.*

Coos Beyhar, كوچ بهار *Coatch Bahar.*

Cooſy, R. in India, كوسي

Coraiſh, قريش

Corban, قربان *Sacrifice*

Coromandel, كوره مندل

Corſi, كرسي

Corrat, قرعه

Corthobah, Cordova in Andaluſia, قرطبه

Coſs, in Egypt, قس

Coſſimbazar, in Bengal, قاسم بازار

Coſthantin, قسطنطين

Cotadah, قتاده

Cothb, قطب

Cothb al Felek, قطب الفلك

Cothb al Arefin, قطب العارفين

Cotrob, قطرب

Coufah, in Chaldea, كوفه

Coulallah, قول الله *Voice of God*

Council of ſtate, *vide Divan.*

Country, بار Bar.

Creſcent, opinion concerning, *vide Ahilat.*

Crim, Crimea, قرم

Cryer at the Moſques, *vide Muezin.*

Cudjaree, in Bengal, قجري

Culna, in Bengal, كلنه

Cuppola, *vide Cobbah.*

Curd, كرد

Cutch, كچه

Cutwa, in Bengal, كتوه

Cycles, *vide Aduar u Akuar.*

D.

Dabbah, دابه

Dabbah al Ardh, دابة الارض

Dabek, in Syria, دابق

Dacca, in Bengal, داكا

Dagful Ben Hanthalah, دقفل بن حنظله

Daggial,

Daggial, دجّال
Daghil Khoſai, وعيل خزاعي
Dahhan, داهان
Daibul, in Malabar, ديبل
Dameghan, in Khoraſan, دامغان
Daniah, in Spain, دانيه
† Daniel, دانيال
Daniſhmendiah, in Rum, دانشمنديه
Dank, دانک
Daoud, داوٗد
Dar, دار
Darabjird, in Fars, داراب جرد
Daralabadet, in Yezd, دارالعبادت
Daral Iſlam, Conſtantinople, Baghdad, Damaſcus, دارالسلام Dareſſalam.
Darul Iman, in Kerman, دارالامان
Daralkhilafat, دارالخلافت
Daral Mulk, دارالملک
Daral Shefah, دارالشفا
Dararioun, دارايئون
Dareſſalam, دارالسلام
Dari, داري
David, *vide Daoud*, داوٗد
Decan, دکهن *Dekhan.*
Defter, دفتر
Defterdar, دفتردار
Defteri, دفتري
Deheow, M. in Ceylon, دهو
Dehly, in Hindoſtan, دهلي
Dei, دي
Deinur, in Jebal, دينور
Deir al Balouth, دير البلوط
Demendan, in Kerman, دمندان
Demeſk, Damaſcus, دمشق
Demir, دمر
Democritees, ديمقراطيس
Demoù, *vide Div.*
——who ſtole Solomon's ring, *vide Sakhar.*
——a terrible one, *vide Afriet.*
——ſlain by Ruſtam, *vide Akowan.*
Demyat, Dimiata in Egypt, دمياط
Deogur, in Bahar, ديوگر
Der, در
Derbend, دربند
Derghan, in Khovarezm, درغان
Derin or Elderin, M. Atlas, الدرن & درن
Dermeghan, near Boſtam, درمغان
Derveiſh, درويش
† Deſert, *vide Badiah.*
Deſſar, in Yemen, دسار
Deſtour, دستور
† Devil, *vide Eblis.*
† Devout Perſon, *vide Morid.*
Dewangung, in Bengal, ديوانگنج
Deyarbekr, Meſopotamia, ديار بکر
Dez, in Baghdad, دز
Dezſhleh, R. Tigris, دزله
Diah, ديت *Deeyet.*

Diamkoueh,

Diamkoueh, ديام كوه
Deek, in Agra, ديك
Dijilet, R. Tigris, دجلة
Dilem, in Perſia, ديلم
Din, دين
Dinagepoor, in Bengal, دیناج پور
Dinar, دينار
Diofantous, ديوفانطوس
Diogenes el Kelbi, ديوجانس الكلبي
Dioſcordious, ديواسقر ديوس
Diraz Gouſh, درازكوش
Director, *vide Hadi.*
Dirfeſh Giavani, درفش كايواني *Dirifsh Caivani*
Dirhem, درنام
Div, ديو
Div Mardum, ديومردم
Divan, ديوان
Divines, *vide Elahioun.*
Diu, is near the Malabar Coaſt, ديو
Doctors of the firſt claſs, *vide Sahabah.*
——— of the ſecond claſs, *vide Tabin.*
Dolfin, دلفين
Dooabeh, in Agra, دوآبه any country between two Rivers.
Doorkeeper, *vide Hageb.*
Dovaldouz, دوال دوز
Douazdeh Rokh, دوازده رخ
Douazdeh Kioſhk, دوازده كوشك
Doubraderan, دوبرادران
Doujehan, in the Decan, دوجهان
Dowletabad, in the Decan, دولت آباد
Drinks, *vide Aſhrabah.*
Dromedary, *vide Ginmazeh.*
Druggiſt, *vide Athar.*
Dumet ul jendel, in Arabia, دومة الجندل
Dunia, دنيا
Durbungah, in Bahar, دربهنكا

E.

Eaſt, جابلقا Jabilka.
Ebad, عباد
Ebadet Allah, عبادت الله
Ebadiah, عباديه
Ebba, ابي
Eblet, in Baſra, ابلت
Eblis, ابليس
Ebn, ابن
Ebteh, ابطح
Ecrar, اقرار
Edn, *vide Adn.*
Edris, ادريس
Edriſſi, ادريسي
Egg Golden, *vide Beidhahzer.*
Ehram, احرام
Ekſir, اكسير
Elab, near Medina, ب
Elah, اله
Elahet, in Meſopotamia, الهته
Elahioun, الهيون

Elahſa,

Elahſa, الاحسا

Elam, ſon of Shem, عيلم

Elias, *vide Ilia.*

†Eliſha, اليسع

Elm, علم

Elmaligh, in Turkeſtan, البالغ

Elmut, in Ghilan, الموت

Elohim, *vide Allah.*

Emad al Kateb, عماد الكاتب

Emir, امير

Emla, املا

Emperor of Rome, *vide Caiſſar Rum.*

Emperors of China, their general title *Fagfour.*

Emr, امر

Enaiet Allah, عنايت الله

Enbia, انبيا

Enderab, in Khoraſan, اندراب

Engil, انجيل

England, انكتار

Enguriyeh, in Aſia Minor, انكوريه

Eni, in Armenia, اني

Enigmas, *vide Algaz.*

†Enoch, *vide Aknokh & Edris.*

†Enos, *vide Anoſh.*

Enſan, انسان

Epagomenæ, *vide Moſtericah.*

Ephemeris, *vide Gedoval.*

†Ephraim, افرايم

Equinox vernal, *vide Neuroz.*

——Autumnal, *vide Mihirgian.*

Era of Mohammedans, *vide Hegirah.*

Erak, in Arabia, عراق

Erdil, Tranſylvania, اردل

Eris, a Well near Medina, اريس

Erk, ارك

Ermen, M. in Bythinia, ارمن

Erun, in Tabriſtan, ارون

Erus, R. Araxes, ارس

Erivan, in Armenia, اروان

†Eſau, *vide Ais.*

Eſculapius, *vide Aſclepious.*

Esfarayin, in Khoraſan, اسفرايين

Esfejab, in Turkeſtan, اسفيجاب

Esferah, to the north-weſt of Murgheniah, اسفره

Esfereng, in Khoraſan, اسفرنج

Esfijab, in Tranſoxania, اسفجاب

Eſhkallah, عشق الله

Eſlam, اسلام

Eſma Allah, اسماالله

Eſtecamet, استقامت

Eſtemdar; in the 4th Climate, استمدار

Eſther, ام ترالعفيفه After al Afifah.

Etayah, in Oudh, اتايه

Etedal, اعتدال

Ethicks, *vide Akhlak.*

†Eve, حوا *Hevva.*

Evil, Principle, *vide Aherman.*

Euclid, *vide Aklides.*

Euphrates,

Euphrates, *vide Furat.*
Europe, *vide Afrangiah.*
Eylet, Elana, ايلة
Ezan, اذان
Ezeddeen al Dharir, عزالدين الضرير
Ezekiel, *vide Khazkil.*
Ezra, *vide Ozair.*

F.

Fadhail, فضايل
Faferah, in Seiſtan, فافره
Fagfour, فغفور
Faid, in Nagd, فيد
Faith, *vide Iman.*
Faithful Spirit, روح الامين *Rouh ul Amin*, *vide* Amin.
Fairy, *vide Peri.*
Fakirs, فقير
Fara, in Hejiaz, فرع
Farab, in Segiſtan, فاراب
Fariabi, فاريابي
Farclitha, فارقليطا
Farahan, in Pers. Irak, فراهان
Faramorz, فرامرز
Faredh, فارز
Fareki, فارقي
Fareſcouri, فارس كوري
Fareſſi, فارسي
Farganah in Tranſoxane, فرغانه
Fargani, فرغاني
Faridabad, فريدآباد
Farouc, فاروق
Fars, Perſia, فرس
Faris, Perſia, Parthia, فارس
Faryab, in Khoraſan, فاريات
Fas, Fez, فاس
Fate, *vide Agel.*
Fathemah, فاطمه
Fatihat, فاتحه
Fattehabad, in Lahoor, فتح آباد
Fattehpour, in Agra, فتح پور
Fedek, in Hegiaz, فدك
Fek and Fekeh, فق & فقه
Fekih, فقيه
Felek, فلك
Feleki, فلكي
Fenek, فناك
Feradah, in Khovarezm, فراده
Feragha, in Andaluſia, فراغه
Feraoun, فرعون
Fercad, فرقد
Ferdouſi, فردوسي
Feriſhteh, فرشته
Ferkhar, فرخار
Ferma, on the borders of the Mediterranean, فرما
Ferukhabad, in Mazenderan, فرخ آباد
Feruzabad, in Perſia, فيروزآباد
Feruzkuh, a Caſtle, فيروزه كوه
Fethal, فصال

Figs, mount of, *vide Tinas*.

Filib, فليب

Filiſtyn, Paleſtine, فلسطين

Finhas, فخاص

Filſafat, فلسفت

Filſof, فيلسوف

Firaſſat, فراست

Fire temple, *vide Ateſh khana*, *Ateſh kedad*, and *Ateſh*.

Fire worſhipper, *vide Ateſh pereſt*.

Fire arms, *vide Bondok*.

Filfir, فرفر

Firouz, فيروز

Fithagores, فيثاغورس

Fleming, *vide Aflamènc*.

Forbidden, *vide Haràm*.

Foſſous al Hekam, فصوص الحكم

Foſthath, in Egypt, فسطاط

Fountain of wind, *vide Badkhanah*.

——in Paradiſe, *vide Cafur*.

Fourek, فورق

Fouron, فورون

Frengiſtan, Italy, France, فرنگستان

Fulta, in Bengal, فلته

Furanyk, Riv. Tigris, فرانق

Furat, Euphrates, فرات

Fus, in Ghilan, فومس

Fuſhanj, in Khoraſan, فوشنج

Futurity, *vide Akheret*.

Fyzabad, *in Oudh*, فيض آباد

G.

Gabriel, *vide Rouh al Amin*, *Tous Beheſhty*, and *Gebrail*.

Gad, گاد

Gailan, غيلان the plural of غول *Ghool*.

Gailinous, جالينوس

Galen, *vide Gailinous*.

Galikia, Galacia, گاليقيه

Ganges, R. گنگ *Gung*.

Ganjam, in Decan, گنجام

Gao, in Malabar, گوا

Gareeah, in Bengal, گريه

Garnathah, Granada in Spain, غرناطه

Gaſſan, in Syria, غسان

Gaſſania, غسانيه

Gaur, غور

Gaurs, a corruption of *Geuber*, گبر

Gazal, *vide Ghazal*.

Gazalan, *vide Ghazalan*.

Gazali, غزالي

Gaznah, in Zableſtan, غزنه

Gazari, غذاري

Gazi, *vide Ghazi*.

Gazypoor, in Allahabad, غازيپور

Gazzal, غزال *Ghazal*.

Gebal, Pers. Irak, جبال

Gebel Ahermen, a fabulous M. in Fairy land, جبل اهرمن

Gebel Camoron, جبل كامرون M. or Cape Comorin.

Gebel al Camar. The Mountains of the moon, in Ethiopia, جبال القمر

Gebel al Lobnan, M. Libanus, جبل لبنان

Gebel al Elia, M. of Elias, جبل الاليا

Gebel al Givied, Gordian Mountains in Armenia; alſo another Mountain of Zableſtan, in the country of Gaur, جبال الجويد

Gebel Alderen, Mount Atlas, جبل الدرن

Gebel Tharek, جبل طارق Gibraltar.

Gebel Thour, M. Sinai, جبل طور

Gebel al Zaitounah, جبل زيتونه

Gebr, جبر

Gebrail, جبرئيل

Gedal, جدل

Gedi, جدي

Gedoval, جدول

Gefr u Giame, جفر وجامع

Gehad, جهاد

Gehan Pehlevan, جهان پهلوان

Gehennem, جهنم

Gelal Allah, جلال الله

Gelalien, جلالين

Gelaleddeen, جلال الدين

Gelali, جلالي

Gemil and Shanbah, جميل وشنبه

Genealogers, *vide Anſab.*

Genealogy of the Arabians, go up to Adnan.

Geng, R. Ganges, گنگ

Gengdej, in Turkeſtan, گنگ دژ

Genii, *vide Ginian.*

Genins, *vide Gin.*

Geomancy, *vide Raml.*

Geometry, *vide Handeſſah.*

George, *vide Gergis.*

Gergis, جرجيس

Gerjanyed, جرجانيد

Germiyan, in Aſia Minor, كرميان

Geubr, *vide Ghebr.*

Ghaurnan, near Herat, غورنان

Ghezel, غزل vulgarly written Gazal.

Ghazalah, in Tus, غزاله

Ghazalan, غزالان

Ghazi, غازي

Ghazwan, Mt. in Arabia, غازوان

Ghebr, گبر *Geber.*

Ghereh, in Andaluſia, غره

Ghergong, in Aſſam, گهرگانو

Ghezneh, in Zabuliſtan, غزنه

Ghod, in Agra, گوده

Ghorah, in Syria, غره

Ghuteh, the country round Damaſcus, غوطه

Giabbar, جبار

Giafer, جعفر

Gialout, جالوت

Giame, جامع

Giami, *vide Jami.*

Gian Ben Gian, جان بن الجان Jan Ben ul Jan.

Gianabi, جنابي

† Giant, *vide Giabbar.*

Giar Allah, جار الله

Giaſhnigir, properly چاشنی گیر Chaſhneegeer.

Giaſas, جصاص

Giauhar, جوہر

Giauhari, جوہری

Giavini, جوینی

Giaverdi, جیاوردی

Giauzeher, جوزا *Joza.*

Gibraltar, a corruption of جبل طارق Gebel Tarek.

Gieſhen, جشن

✗ Gihon, R. جیحون. Jihoon.

Gilan, in Perſia, گیلان

Gin, جن

Ginian, جنیان

Giorham, properly جرام Jerhem.

Giou al Bacar, جوع لبقر

Giouzi جوجی *Giougi.*

Cireſt, in Kerman, جرفت

Girid, Is. of Crete, کرید

Giuddah, in Hejaz, جدہ

Giumaat, جمع *Giamh.*

Giund, in Turkeſtan, جوند

Giumazeh, جمازہ

† Glory of God, *vide Gelal Allah.*

Goa, in Malabar, گوا

Goalparah, گوالپارہ

† God Almighty, *vide Iezd, Yezdan,* and *Khoda.*

✗ God's Gift, *vide Atha Allah.*

Godavery, R. or Godowry, گوداوری

Gog and Magog, *vide Jagiouge,* and *Magiouge.*

Gograh, R. گوگرا

Golam Zohel, غلام زحل

Golcondah, in the Decan, گولکندہ

✗ Goliath, *vide Gialout.*

† Gommorah, *vide Amorah.*

✗ Good Works, *vide Caſb.*

Goomty, R. گومتی

Goorackpour, in Oudh, گورکپور

✗ Goſpel, *vide Engil.*

Goraba, غربا

Goragat, in Bengal, گورکہات

Gorkah, گورکہا

Governor of a Province, *vide Beghler Beghi.*

Gour, near Malda گور

Gowgat, گوکہات

✗ Grace of God, *vide Enaiat Allah.*

Gualiar, گوالیار

Gujurat, گجرات

Gun Powder, *vide Barud.*

Gurjiſtan, Georgia, گرجستان

Gyah, in Bahar, گیا

Habab,

H.

Habab, حباب
Habaſhi, حبشي
Habib Ben Aous, حبيب بن اوس
Habil, هابيل
Habitation, *vide Dar.*
Hadher Nadher, حاضر ناظر
Hadhrambut, in Yemen, حضرموت
Hadi, هادي
Hadi al Negioum, هادي النجوم
Hafedh, حافظ
Hafedhah, حافظا
Hafeſſah, حفصه
Hafi, حافي
Haftah, هفته
Hafs, حفص
Hagar, هاجره Hagireh,
Hagge, حج
Haggi, حاجي
Hageb, حاجب
Hagi Caoyam, حاجي قوام
Hagiar al Aſſovad, حجر الاسود
Haidar, حيدر
Haitham Ben Gemil, حسام بن جميل
Hajakan, حاجخان
Hajer, in Arabia Petrea, حجر
Hajygunge, حاجي كنج
Hajypour, in Bahar, حاجي پور
Hakem Ben Haſhem, حكم بن هاشم
Hakim, حكم
Hakk, حق
Halage, حاج
Halal, حلال
Halik, in Mekran, حاليق
Hall of Audience, *vide Am-khas.*
Haly, in Yemen, حلي
Ham, حام
Hamadan, in Perſia, همدان
Hamid, حامد
Hamzah, حمزه
Hanbal, حنبل
Hanbalites, حنبلي
Handaſſah, هندسه
Hani, هاني
Hanifah, حنيفه
Hanifite, حنفي
Hannah, حنا
Hanſoot, هنسوت
Hanſy, هانسي
Harah, in Khoraſan, هراه
Haram, حرام
Harangue, *vide Khotbah.*
Harb, حرب
Harran, in Meſopotamia, حران
Harun, هارون Aaron.
Haſſan al Aſkeri, حسن العسكري
Haſſan al Bakhteri, حسن الباختري
Haſſan al Baſri, حسن البصري
Haſſan Ben Sohail, حسن بن سهيل
Haſhem, هاشم

Hafir,

Hafir, in Syria, حاصر

Hafem Thai, حاتم طاي

Hatem al Affam, حاتم اثم

Havah, حوا

Havarioun, حواريون

Hazarasf, in Khovarezm, هزاراسف

Hazcani, ought to be written حزقاني *Khirkani.*

Hazem, حاضم

Hazerut Iffa, حضرت عيسي

Hebat Allah, هيبت الله

Heber, *vide Hovd.*

Hebefh, fon of Ham, حبش

Hebfheh, Ethiopia, حبشه

Hedad, حداد

Hegiage Ben Yeufef al Thakefi, حجاج بن يوسف الثقفي

High Conftable, *vide Gehan Pehlevan.*

Hegirah, هجره

Hegirah, between Medina and Damafcus, حجره

Hejir, in Arabia, هجر

Helani, حلانه Helaneh.

Heleb, Aleppo in Syria, حلب

Hell, *vide Gehennem.*

——Mountain in, Saoud, صعود

Hellah, in Arab. Irak, حله

Hemam Tabrizi, همام تبريزي

Hemam Arabfhah, همام عربشاه

Hemiar, حمير

Hemigher, همكر *Hemker.*

Hemrah, in the 3d Climate, همرا

Hems, Emeffa in Syria, حمص

Hemten, همتن

Hendecan, in Fars, هندقان

Hendovan, in Khorafan, هندوان

Hera and Herai, Aria or Rai, in Perfian Irak, هرا—هراي

Heraclia, *vide Aracli.*

Heraclius, هرقل

Herat, in Khorafan, هرات

Herdem, R. Jordam, هردوم

Heremein, حرمين

Heretic, *vide Rafedhi.*

Heri Herat, Aria or Rai, هري

Herkend, هركند

Hermes, هرمس

Hermit, *vide Zahed.*

Heroes, the twelve of Perfia, *vide Donazdeh Rokh.*

Herfeng and Herfah, in Ruffia, حرفه حرسنك

Herzek, Boffinia, هرزق

Heffar Shadman, in Khuiftan Hiffar, حصار شادمان

Hezekiah, حزقيا *Hezkia.*

Hezir, between Negut and Sanjar, حضر

Hibutpour, هيبت پور

Hind, India, هند

Hind, fon of Ham, هند

Hindia,

Hindia, هندیه

Hindoſtan, هندوستان

Hintelah, حنظله

Hippocrates, *vide Bokrath.*

Hirah, in Madian, حیره

Hit, in Arab. Irak, هیت

Hobal, هبل

Hoggiat al Eſlam, حجت الاسلام

Hojer, in Yamamah, حجر

Holvan or Hulvan, in Babylonian Irak, حلوان

Holyman, *vide Aref.*

Homer, امیرس

Honain, حنین

Hoogly, in Bengal, هوکلی

Hormouz, in Kerman, هرموز

Hormuz, Is. of Ormus in the Perſian Gulph, هرمز

Hoſpital, *vide Dar al Shefa.*

Hou, هو

Houd, هود

Hous, هوس

Houſſain, حسین

Hurdwar, هردوار

Hurryal, in Bengal, هریال

Huſem, in Gilan, هوسم

Huſnabad Gaut, or Huſſingabad, حسن آباد

Hyderabad, in Decan, حیدرآباد

Hydernugger, or Bednore, حیدرنگر

Hyjaz, Arabia Petria, حجاز

Hypoſtaſes, *vide Acnum.*

I.

Jabilka, the Eaſt, جابلقا

Jabliſa, the Weſt, جابلسا

Ibt, in Arabia, ابط

Jacob, *vide Yacoub.*

Jaipour, جی پور

Jaffierabad, in Gujerat, جعفرآباد

Jaffiergunge, جعفرگنج

Iagiouge and Magiouge, یاجوج و ماجوج

Iahia Ben Zakarieh, یحیی بن ذکریا *John the Baptiſt.*

Iahia, یحیی

Iahoaſh, یواش *Yuaſh.*

Jaitſa, in Boſna, جیتسا

Jal, in Cazvin, جال

Jalalabad, جلال آباد

Jalamlam, in Yemen, جلالم

Jalda, جلده

Jallindar Doabah, جالندر دوآبه

Jam, in Hind, } جام
—— in Khoraſan, }

Iamamah, in Hejaz, یمامه *Yemamah.*

Iaman, ſee Yemen.

Jamaſh, جاماسپ

Jamblikhus, *vide Amilkhos.*

Jami, جامی

Jaudayſapour, in Khuziſtan, جندیشاپور *Jend Shapoor.*

Iaphet,

† Iaphet, يافث *Yafsi.*

Jarbadkan, in Gebal, جربادقان

Jared, برد *Bird.*

Jaſſaſa, جساسه

Ibrahim, ابراهيم

Ibrahimiah, ابراهيميه

† Jechonias, يخنيو *Yekhneehu.*

† Jehoahaz, يهوياخين *Yehuyakeen.*

† Jehoakim, يهوياقيم *Yehuyakeem.*

† Jehoram, يهورام *Yehuram.*

† Jehoſephat, يهوشافاط *Yehuſhafat.*

† Jehovah, *vide Hou.*

Jellaſore, in Oriſſa, جاليسر

Jellinghee, R. in Bengal, جلنگي

Jend, in Turan, جند

Jenghicunt, in Turkeſtan, جنگيكنت

Jeremiah, *vide Irmia.*

Jerhem, Tribe of جرهم

Jericho, *vide Arikha.*

Jerjan, in Perſia, جرجان

Jermi, in Ethiopia, جرمي

Jeruſalem, *vide Beit ul Mukeddes*, and *Ilia.*

—— Temple of, مسجد اقصى *Meſgid Akſa.*

Jeſſore or Moorly, in Bengal, جسر

Jeſſy, الشاي *Ishaiy.*

Jeſus Chriſt, the Spirit of God, *vide Ruh Allah; Hazerut Iſſa;* and *Cods.*

Jeſus, ſon of Mary, *vide Iſſa Ben Miriam.*

† Jethro, شعيب *Shoaib.*

Jettah, in Turan, جته

Jezairet l' Arab, Peninſula of Arabia, جزيرة العرب

† Iezd, يزد

Iflak, Walachia, افلاق

Ihab, near Medina, اباب

Jinabad, جن آباد

Ilak, name of ſeveral places, ايلاق

Ilal, a Caſtle in Mazendetan, ايلال

† Ilia, ايليا *Elias*

Illuſtrious Men, *vide Aian.*

Imam, امام

Iman, ايمان

Immenſity of God, *vide Hadher Nadher.*

Immortality, water of, *vide Abzendeghian.*

Impious, *vide Melahedah.*

Indejan, in Farganah, اندجان

Inderab, اندراب

Indoor, اندور

Indus, سند

Inebakhty, Lepanto, ايبختي

Indidel, *vide Cafer.*

Ingeram, Coromandel Coaſt, انجرام

Intercalation, *vide Cabiſſah.*

Interval of time between death and the reſurrection, *vide Barzakh.*

† Job, *vide Aiub.*

Joblah, in Hejiaz, جابله

Johanna

Iohanna al Engili, يوحنا الانجيلي

John, ſon of Zacharias, *vide Iahia Ben Zakariah.*

John, the Evangeleſt, يوحنا *Yuhanna.*

Joinagur or Jaipoor, جي نگر

Jonah, ſee this article, and *Jounous Ben Alattai.*

Jonas's Mill, *vide Tebu.*

Jordan, *vide Arden.*

Joſeph's Wheat, *vide Cameh Youſefy.*

✝Joſhua, يوشع *Yuſha.*

✝Joſiah, يوشيا *Yuſhia.*

✝Jotham, يوثم *Yuthem.*

✝Ioub, *vide Aiub.*

Joudpoor, in Ajmeer, جوده پور

Iounous Ben Mattai, يونس بن متي

Iouſouf, يوسف *Youſef.*

✝Irak Babylonia, Chaldea, عراق

Iram, properly Irem, ارم

✝Iran, Perſia, ايران

Irine, شيرين *Shireen.*

Irmia, ارميا *Jeremiah*

✝Iſaac, *vide Iſhak.*

✝Iſaiah, *vide Shaiah.*

Iſayet, a Well, between Mecca and Medina, اثايت

Iſfahan, in Perſia, اصفهان

Iſhak, اسحق

✝Iſhmael, *vide Iſmail.*

Iſkenderiyeh, Alexandria in Egypt, اسكندريه

Iſkenderoun, Alexandretto, اسكندرون

Iſladin Capi, *ſee Derbend.*

Iſlamabad, Chittagong, اسلام آباد

Iſlambol and Eſtambol, Conſtantinople اسلامبول

Iſlamiſm, *vide Eſlam.*

Iſlamnagur, اسلام نگر

Iſlampoor, اسلام پور

✝Iſmail, اسمعيل *Iſhmail.* Ishmael

✝Iſna, in Egypt, اسنا

Iſpahan, *vide Isfahan,* اسپهان

Iſrail, عزرائيل

✝Iſſa Ben Miriam, عيسي بن مريم Jesus

Iſtanbul, Conſtantinople, استانبول

Iſtekhar, the ancient Perſepolis, استخار

Iſtendil, Is. in Archipelago, استنديل

Iſtiachar, يشخر *Yiſhkher.*

Itrar, in Turkeſtan, اترار

Itra, in Turkeſtan, اترا

✝Judah, يهودا *Yehuda.*

✝Judi, M. Ararat in Armenia, جودي

✝Judith, يهودث *Yehudith.*

Jumnah, R. جمن *Jummen.*

Juriſprudence, *vide Fek* and *Fekehat.*

✝Juſtice, *vide Adl.*

Iyas, Iſſus in Cilicia, ايأس

Izum, Idumea, اذوم

K.

Kabaligh, in Turkeſtan, قبالغ

Kabin, in the 4th Climate, قابن
Kâdeſſia, in Chaldea, قادسیه
Kadis, Cadiz, in Spain, قادس
Kaghulta, Golgotha, کاغولتا
Kaherah, Grand Cairo in Egypt, قاهره
Kairavan, Cyrene in Africa, قیروان
Kajur and Kalar, in Gilan, کلار and کجور
Kalikala, in Rum, قالیقلا
Kamakh, in Armenia, کماخ
Kamirun, Cape Comorin, قامرون
Kandahar, قندهار
Kanj, in Mekran, کنج
Karaman, Caramania, کرمان
Karkiſiya, in Meſopotamia, قرقیسیا
Karnawl or Carnal, in Dehly, کرنال
Kas, in Khovarezm, کاث
Kaſh, in Tranſoxania, کش
Kaſhan, in Irak, کشان
Kaſhgur, کاشغر
Katif, in Bahrain, قطیف
Kaubari, in Allan, کاوباری
Kayin, in Khoraſan, قاین
Kazarun, in Fars, کزرون
Kazwin, Cazvin, in Pers. Irak, قزوین
Kebla, قبله
Keblahs, the two Keblahs, *vide Kebletan.*
Kebletain, قبلتین
Kebth, Egypt, قبط
Keerpoy, in Bengal, کهرپای
Keik, a Mountain ſurrounding the world, قیق
Kelaat, in Babylonia, قلعتم
Kelail, کلیل
Kelam, کلام
Kelifa, in India, کلیفا
Kembayit, Cambay, in Hind, کنبایت
Kemaleddeen, کمال الدین
Kenaan, Canaan, کنعان
Kennafferin, in Syria, قنسرین
Keramians, *vide Keramioun.*
Keramioun, کرامیون
Keran, قران
Kerbela, کربلا in Arab. Irak.
Kerem, Crimea, قرم
Keriah, قریه
Keriah Gedeedeh, قریه جدیده
Kerit, قرط
Kerman, Pro. of Perſia, کرمان
Kermaſin, in Jebal, قرماسین
Kerminiah, in Turkeſtan, کرمنیه
Kerſh, قرش
Kerſhenah, قرشنه
Keſaſs, قصاص
Keſra, کسری
Keſſabioun, کسابیون
Kethir, کثیر
Kezelbaſh, قزلباش
Khabis, in Kerman, خبیس
Khabouſhan,

Khabouſhan, on the borders of the Caſpian Sea, كابوشان

Khacan, خاقان

Khacani, خاقاني

Khafanian, in Khoraſan, خافانيان

Khaiath, خياط

Khaibar, in Hejiaz, خيبر

Khaiwan, in Yemen, كيوان

Khalag, خلج

Khalidat, خالدات

Khaledi, خلدي

Khalfat, in Arabia Felix, خلفات

Khalifah, خليفه

Khalig, خليج

Khalig al Fars, خليج الفارس

Khalig al Khatif, خليج القطيف

Khalig al Obollah, خليج الابله

Khalig al Akhdhar, خليج الاخضر

the Perſian Gulph.

Khalig al Coſthanthini, the Archipelago, خليج القسطنطينيه

Khalig al Bendeka, Gulph of Venice, خليج البندقيا

Khalik, in Mokran, خليق

Khalil, خليل

Khalkia, خلقيا

Khan Ben Nouh, *vide Ham.*

Khan, خان

Khanbalig, Cambalu, خان بالغ

Khankou, in China, خانقو

Khanikain, in Arabian Irak, خانقين

Khaouarnak, Caſtle in Hirah, خوارنق

Khaous, خوس

Kharagia Ben Iakſeen, خراجيه بن يقسين

Kharaſhkat, in Maweralnahar, خراشقات

Kharlbart, in Armenia, خرل برت

Khartan and Martan, two Is. in Arabia Felix, خرتان مرتان

Khatay, Tartary, خطاي

Khavarigiah, خوارجيه

Khavend Shah, خاوندشاه

Khazkil, خزقيل

Khedher, خضر

Khirz, in Turkeſtan, خرز

Khiuſhan, in Khoraſan, خوشان

Khoda, خدا

Khodiſer, in Khoraſan, خودسير

Khojend, in Tranſoxania, خجند

Khoraſan, خراسان

Khorrem, in Ardebel, خورم

Khoſhket, in Maweralnahar, خشقت

Khoſhoufgan, in Maweralnahar, خوشبكان

Khoſroes, *vide Akaſſera.*

Khothbah, خطبه

Khotolan, near Balkh, ختلان

Khouaf, in Khoraſan, خواف

Khouageh, خواجه

Khouageh Ilgar, in Turkeſtan, خواجه ايلغار

Khouakend, in Turkeſtan, خواكند

Khouarezem, in Perſia, خوارزم

Khoureh, in Perſia, خوره

Khoureſhapoor, in Suſiana, or Khouziſtan, خورهٔ شاپور

Khouriſtan, in Perſia, خورستان

Khouz, capital of Khuziſtan, خوز

Khouziſtan, in Perſia, خوزستان

Khowai, in Azerbijan, خواي

Khowar, in Jebal, خوار

Khriſhnah, R. (See Kiſtna), کرشنه

Khur, in Azerbijan, خور

†Kiſt, Egypt, خفت

Kilaofatra, کلیوفاطرا

Kimak, a Turkiſh Tribe, قماق

Kin, in Irak, کین

Kinnoge, ſee Canoge, قنوج

Kinnoul, ſee Canoul, کنول

Kirdabad, in Perſia, خردآباد

Kiriat Nouh, قریه نوح

Kiſh, in Perſia, کش

Kiſhenagur, in Bengal, کشن نگر

Kiſhmir, Caſhmeer, کشمیر

†Kiſſing the Ground, *vide Zeminbous.*

Kiſtna, R. کسنه

Kiyum, in Egypt, قیوم

Kobadyan, in Khoraſan, قبادیان

Koblah, قبله

Komm, in Jebal, قم

Koondabarry Gaut, کنده باري کهات

Korah, *vide Carun.*

Koran, Preface of, *vide Fatihat,*

Koran, قران

Kortobah, Cordova, قرطبه

Koſtantinyah, قسطنطنیه

Kouſh, ſon of Shem, کش

Kukanej, in Turkeſtan, کوکانج

Kuhiſtan, Pers. Irak, کوهستان

Kujbuluj, country of the Balutchees, کوج باوج

Kulzum, Cluſma in Egypt, قلزم

Kuniyah, Iconia, قونیه

Kunud, a fabulous Mountain, قنود

Kurdiſtan, کوردستان

Kus, in Upper Egypt, قوص

Kuya, in Ruſſia, کویا

Kybrys, Is. of Cyprus, قبرس

†Kybt, Egypt, *ſee Kift,* قبط

Kyrym, Crim Tartary, قرم

Kyſeryah, Ceſarea, قیصریه

L.

Laban, لبان

Labet, Lybia, لابته

Labna, M. Libanus, لبنان

Lacab, لقب *Lecub.*

Lahawar or Lahore, a Soobah of Hindoſtan, لهاور

Laoun, لاون

Laſſa or Lahaſſa, لهسا

Lat, لات

Lawed, لاود

Lawry bunder, بندر لهاري

Leah,

Leah, لياه

Lebid, لبيد

Leila, ليلي

Leon, ليون

Leſſan, لسان

Levi لاوي *Lavy.*

Locman, لقمان

Londra, لوندره London.

Lot, *vide Lout.*

Lord, *vide Begh.*

Lord or Commander, *vide Aga.*

Lord of the Conjunction, *vide Saheb Keran.*

Love Divine, *vide Eſhk Allah.*

Lout, لوط *Vide Lot*

Luckipore, in Bengal, لكهي پور

Lucknow, in Oudh, لكهنو

Luke, لوقس

M.

Machin, China, ماچين

Madain, in Irak, مداين

Madras or Fort St. George, مدراس چناپٹن *Cheenaputten.*

Madraſſah, مدرسه

Magi, *vide Mejous.*

Magic Figures, *vide Aſhab al Haiakel.*

Mahadeyah, in Africa, مهديه

Mahadi, مهدي

Mahalaleel, مهلاييل

Mahanuddee, R. مهاندي

Mahiſer, ماهي سر

Mahjam, in Yemen, مهجم

Mahmood Ben Fareg, محمود بن فرج

Mahmoodpoor, in Bengal, محمود پور

Majufferpoor, in Bengal, مظفر پور *Mozufferpoor.*

Makedun and Makedoniah, Macedonia, ماقيدونيا و ماكدون

Makran, مكران

Malabar, Coaſt of مليار

Malazjerd, in Armenia, مالزجرد

Malec, ملك

Mâlec, مالك

Malek al Behr, ملك البحر

Maleki, مالكي

Malekites, *vide Maleki.*

Malta, Is. of Malta, مالته

Malwa, مالوه

Mamlouk, مماوك

Man, من *Mun.*

Manaſſeh, منسيا *Manſia*

Mangalore, Malabar Coaſt, منكلور

Mangee, in Bahar, مان جي

Mani, مانى

Mankind, *vide Enſan.*

Mankuſore, منكسور

Manſurah, in Sind, منصوره

Manzi, in Turkeſtan, منزي

Maragha, in Azerbijan, مراغه

Marand,

Marand, in Azerbijan, مرند

Mareb, in Yemen, مارب

Maredin, in Meſopotamia, ماردين

Manickpoor, in Bengal, مانک پور

Manſurah, in Gujerat, منصوره

Mark, *vide Markous.*

Markous, مارقوس

Marwar, مارواڑ

Mars, the Planet, *vide Baharam.*

Martyrs, *vide Shoada*, pl. of *Shehid.*

Marualrud, in Khoraſan, مروالرود

Mary, *vide Miriam.*

Maſſulipatam, مچھلی پٹن

Maſter, *vide Saheb.*

Matta, متی *vide infra*

Matthew, *vide Matta. supra*

Maoula, مولا

Mauldah, in Bengal, مالده

Mawbek, in Gehenna, موبق

Maweralnehr, Tranſoxania, ماوراالنهر

Mawfieyet, Medina, موفيته

Mawbiſet, in Meſopotamia, موبسته

Mazdak, مزدک *Muzdek.*

Mazenderan, in Perſia, مازندران

Maznian, in Khoraſan, مزنيان

Mecca, مکه *vide Beit ul heram, Beit ul atyk, Beit ul mamur*, and *Beki.*

Mecca and Medina, *vide Heremein.*

Medapour, in Bengal, مده پور

Medinat al Hokāma, مدينة الحكما

Medhadh, مظاظ

Medhalemi, مظالمي

Medina, in Arabia, مدينه

Meghreb, مغرب

Megma, مجمع

Megna, R. in Bengal, ميکنه *Megneh.*

Megnoun, مجنون

Mehrah, in Yemen, مهره

Mehirgian, مهرجان

Meimend, in Perſia, ميمند

Mejous, مجوس

Mekafat, مکافات

Mekarim, a M. مکارم

Mekhlaf, مخلاف

Melahedah, ملاحده

Melek, ملک

Melilet, in Mauritania, ماليله

Membej, in Syria, منبج

Mendu, in Hind. مندو

Menf, in Egypt, منف

Merbath, in Yemen, مرباط

Merou, in Khoraſan, مرو

Mesjed, مسجد

Meſr, Egypt, Grand Cairo, مصر

Meſſinah, Meſſina, in Sicily, مسينه

Meſſiſſyah, in Rum, مصيصه

Methuſelah, متوشلخ *Metuſhelekh.*

Metropolis, *vide Dur ul Mulk.*

Mewat, ميوات

Miafarekin, in Syria, ماه فارقين

Mibar,

Mibar, on Malabar Coaſt, میبار
Midian, in Arabia Petrea, مدین
Midian, مداین Madian, ſon of Iſmael.
Midil, Mytilene, مدل
Midnapoor, in Bengal, میدنی پور
Mikail, میکائیل
Mimand, in Zebuliſtan, میمند
Mimet, in Iſpahan, میمنه
Mincheb, منشب
Mindygaut, میدنی کہات
Mintukattulberooj, منطقت البروج
Mir, میر Prince
Mirbad, in Baſrah, میرباد
Minkoot, Bengal, مین کوت
Mirbath, in Yemen, مرباط
Miriam, مریم
Mirza, مرزا Prince
Mirzapoor, in Allahabad, مرزاپور
Miſhar, مشعر
Mocaddes, مقدس
Mocanna, مقنع
Mocatham, مقاسم
Mocri, مقری
Moden, Modena in Italy, مدن
Mogulpour, مغل پور
Mogulſerai, مغل سرای
Mohammed, محمد
Mohurrem, محرم
Moharrer, محره
Modhi, *vide Mahadi.*

Mohurbunge, موربہنج
Molhedites, *vid. Malaheda.*
Moneah, in Egypt, منیه
Monf, منف
Moniah, in Bahar, مہنیه
Monghir, in Bahar, مونگیر
Monks Chriſtian, *vide Rahban,* and *Raheb.*
Months, the four ſacred, *vide Aſher al Haram.*
Months, the known, *vide Aſher al Maaloumat.*
Moorſhedabad, in Bengal, مرشد آباد
Mora and Morah, Peloponeſus or Morea, مورا
Mordad, مرداد
Morgah, in Khoraſan, مراغه *Maraghah.*
Morid, مورد
Morſhed, مرشد
Mortezanagur, مرتضی نگر
Morung, مورنگ
Moſes, *vide Mouſa.*
Moſhabbehites, مشبهه
Moſhteri, مشتری
Moſkow, Muſcovy, مسقو
Moſque, a corruption of *Mesjed.*
Moſſalah, مصلا
Moſſeilemah, مسیلمه
Moſt Noble, *vide Aſhraf.*
Moſtaracah, مسترقه

Moſul,

Moſul, موصل
Motalammes, مطالمس
Motanabbi, متنبي
Motazales, معتزله *Moatazileh.*
Motharezi, معترضي
Mothlebi, مطلبي
Mouhalhal, مهلهل
Moultan, or Multan, Soobah of Hindoſtan, مولتان
Moumea, مومیا
Mountain, ſuppoſed to bound the earthly hemiſphere, *vide Caf.*
Mountain black, *vide Siah Kouh.*
Mourning, *vide Hedad.*
Mouſa, موسي *Moſes: vide Notes supra.*
Mouſha, Is. of Maldives, موشا
Mouſſiki, موسيقي
Mow, ſeveral places of this name, مو
Muarrif, معرف
Muezin, موذن
Mufti, مفتي
Mughan, موغان
Mukan, in Aran, موقان
Mummy, *vide Moumia.*
Muna, near Mecca, منى
Munaſhites, مناشي called alſo التناسخيه *Altenaſokhiah.*
Muſſerin, مسرّن
Mutificat, Sodom and Gomorrah, مؤتفكات
Myſeb, in Medina, ميشب
Myſore, ميسور

N.

Nagia, the Caſtle of Nagia, نجيبه
Nagiad, or Negd, in Arabia, نجد
Nagiaſhi, نجاشي
Nagore, in Hind, ناكور
Nagran, in Arabia, نجران
Nahar, properly Nehr, نهر
Nahar al Couſah, R. of Cufah, نهرالكوفه
Nahar al Salam, R. Tigris, نهرالسلام
Nahar Khouarezm, Gihon or Oxus, نهرالخوارزم
Nahar Shaſh, Iaxartes or Sihon, نهرالشاش
Nahar Malek, in Arabian Irak, نهرالملك
Nahar Obollah, a valley near Baſra, نهرالابله
Naharuan, نهروان
Nahor, the Prophet, ناخور *Nakhoor.*
Nakgivan, *vide Nekhſhuwan.*
Naklat Mahmoud, in Arabia, نجلات محمود
Namar, نمر *Nemer.*
Namaz, نماز *Prayer*
Names of God, *vide Eſma Allah.*
Nami, نامي
Namkink, in Kathái, نام كنك
Naoubakth, in Maweralnahar, نوبخت
Naoubendan, in Perſia, نوبندان
Naoubengian,

Naoubendagian, نوبندجان

Napthalem, نفتلم *Nefsalem.*

Nafrat, Nazareth in Gallilee, ناصره

Naffa, in Farganah, ناسا

Naffaf, in Tranfoxania, نصاف

Naffibin, Nifibi in Mefopotamia, نصبين

Naftas, ناستاس

Nazamiah, a college in Baghdad, نظاميه

Nebr, in Chaldea, نبر

Nebuchadnezar, *vide Bakht ul Naffer.*

Nehaverid, in Babylonian Irak, نهاوند

Nejed, the Ter of Mecca & Medina, نجد

Nejir, in Mecca, نجر

Nejran, in Arabia Felix, نجران

Nekhil Beni Helal, نخيل بني هلال

Nekhfheb, in Tranfoxania, نخشب

Nekhfhuwan, in Armenia, نخشوان

Nemrood, نمرود

Nerm, نرم

Nero, نارون *Naroon.*

Ners, in Babylonia, نرس

Nefran, in Syria, نصران

Neffa, in Khorafan, نسا

Neffa, النسا

Neffak, نساج

Nencan, in Khorafan, نوقان

Nezami, نظامي

Nicephorus, نكفورس *Necfoorus.*

Nil, R. Nile in Africa, نيل

Nilab, نيلاب

Nimrood, *vide Nemrood.*

Nimrouz, نيم روز

Ninvah, Niniveh, نينوه

Nipal, نيپال

Nifhapoor, in Khorafan, نيشاپور

Noah, *vide Nouh.*

Nodes, *vide Giauzeher*, and *Ras u' Dheneb.*

Nodhamians, نظاميان

Nomaniah, in Arab. Irak, نعمانيه

Noubahar, نوبهار

Noubah, نوبه

Nouh al Nabi, نوح النبي

Nouian, نوايان

Nourouz, نوروز

Nubaj, نباج

O.

Obagh, in Arabia, عباغ

Obaz, in Yemen, اباض

Obollah, ابله

Obfervatory, *vide Raffed.*

Ocack, عقاق

Ocabara, in Babylonian Irak, عقبرا

Oclides, اقليدس

Ode, *vide Gazal.*

Odeypour, اودي پور

Offerings, *vide Menfhab.*

Og, *vide Awj.* Vide supra: Awq Ben

Ogga, in Arden, عكا

Oioun, عيون

Okbera, in Arabian Irak, عكبره

Olives, Mount of, *vide Zaitounah.*

Omad, in Khoraſan, عماد

Oman, in Yemen, عمان

Omarah, in Fars, عمره

Omm, ام

Omm al ketab, ام الكتاب

Omm al cora, ام القرا

Omm al moſlemin, ام المسلمين

Omm mocri, ام مقري

Omnipotence, *vide Codrat.*

Ordoubalig, Cambalu, اردوبالغ

Ormiah, in Armenia, ارميه

Ormuzd, in Perſia proper, اورمزد

Oriſſa, اديسه

Oromaſdes, *vide Arimanius.*

Oſbaniketh, in Turkeſtan, اسبانكث

Oſrouſhanah, in Turkeſtan, اسروشنه

Otrar, in Turkeſtan, اطرار

Oudh, a Soobah of Hind, اوده

Owkan, in Khoraſan, اوكان

Ozair, عزير

P.

Pabous, پاي بوس

Pachite, پچيت

Padiſhahnimrouz, پادشاه نيمروز

Pagoda, probably a corruption of بت كده *Butkeddah.*

Palamow, پالامئو

Palandrah, پالاندره Flanders.

Panniput, پاني پت

Paraclete, *vide Ahmed* and *Faracletha.*

Paradiſe, *vide Beheſt.*

——the higheſt ſeat thereof, صدرة المنتهي *Sedrat al Menteha.*

——River of, *vide Salſabil.*

Pardon, which God grants to ſinners, *vide Afu.* عفو

Pars, Perſia, پارس

Parſis, پارسي *Parſee.*

Patents of the Kings of Perſia, *vide Caghezzer.*

Patna, in Bahar, پٹنه

Pazouperhin, in Khoraſan, a corruption of بازفرين Bazfereen.

Pegu, پيگو

Pehlevan, پهلوان

Penjab, پنجاب

People, *vide Caum.*

Peri, پري

Permitted, *vide Halal.*

Peſheng, in the borders of Kandahar, پشنگ

Pharoah, *vide Faraoun.*

——his proper name, Rehan Ben Valid, ريحان بن وليد

——wife *Aſiah,* آسيا

Philoſopher, *vide Filſef* and *Hakim.*

Philoſopher's

Philoſopher's Stone, *vide Ekſir.*
Philoſophy, *vide Filaſefat.*
Phinias, فنياس Finias.
Phyſiognomy, *vide Firaſet.*
Pipley, near Balaſore. پيپلي
Pikend, in Samarcand, پيكند
Pilgrim to Mecca, *vide Haggi.*
Pilgrimage, *vide Hagge.*
Pilpay, *vide Bidpai.*
Pir, پير
Plaſſey, in Bengal, پلاسي
Plato, *vide Aflathoun.*
Pole of the Earth, *vide Çothb.*
Pole Artick, *vide Cothb el Felek.*
Pondicherry, Coromandel Coaſt, پوندي چري
Poonah, پونه
Potiphar, قطفير *Keteefeh.*
——'s Wife, *vide Zuleika.*
Pourtacal, Portugal, پرتگال
Prayer, *vide Namaz.*
Prince, *vide Emir, Mir,* and *Mirza.*
Prophets, *vide Embia.*
Prophet, *vide Raſſoul.*
Profeſſion of Faith, كلمه *Kelmah.*
Protectors, epithet given to the people of Medina, *vide Anſar.*
Proverbs, *vide Amthal.*
Pſalms of David, *vide Zebour.*
Ptolomy, بطلميوس Bathalmius.
——Philadelphus, حب الاخ *Heb ul Akh.*
——Philapater, حب الاب *Heb ul Ab.*
——Philometer, حب الام *Heb ul Omm.*
Pubna, in Bengal, پبنه
Puckley, پكلي
Pullicate, Coromandel Coaſt, پولي كات
Punica, Phœnicia, پونيقا
Puniſhment from God, *Adhab.*
Puniſhment of the Grave, *vide Adhab Cubr.*
Purgatory, *vide Araf.*
Purification, *vide Ghoſel* and *Wezuu.*
Purple, *vide Firfer.*
Pyramids of Egypt, *vide Al Eheram,* and *Ehram.*
Pyrrho, *vide Fouran.*
Pythagoras, *vide Fethagores.*

R.

Rabat Amir, in Cabuliſtan, رباط امير
Rabban, ربان *Rahban.*
Rabihat, Is. Maldives, رابيهات
Racadah, in Africa, رقاده
Racah, in Babylonian Irak, رقه
Rachel, راحيل *Raheel.*
Rafedhi, رافضي
Rahabah, in Syria, رحبه
Raham, رحم
Rahrozeſhudmah, in Niſhapoor, راهروزشدماه

Rajemal, in Bengal, راج محل
Rakſh, رخش
Ramac, an Is. of the ſea of Oman, رماق
Ramdhan, رمضان
Ramgaut, رام کہاٹ
Ramgur, in Bahar, رام گڑ
Ramhormuz, in Ahuaz, رامہرمز
Rami, Is. of Rami, رامي
Raml, رمل
Raml al Aſſoud, رمل الاسود *Reml ul Aſſwed.*
Ramlah, in Paleſtine, رملہ
Ramni, Is. رامنی
Rampart of Gog and Magog, *vide Sidd Iagouge Magiouge.*
Rampoor, in Rohilcund, رام پور
Rannah, رانہ & Ranegh, رانغ } Iſlands in Africa.
Raoudhah, روضہ
Raoudhat Meſr, an Iſland in the Nile, روضات مصر
Ras al Ain, Raſſalina in Diarbekir, راس العین
Ras, u'Dheneb, راس وذنب
Ras al Cantharah, in Samarcund, راس القنطرہ
Ras al Thac, in Samarcand, راس الطاق
Raſhiah, Raſcia or Servia, راشیہ
Raſhid, Roſſeto, راشد
Raſmel, in Meſopotamia, راسمای
Raſſad, رصد
Raſſeb, a Caſtle in Tranſoxania, راسب
Raver, راور
Rawend, in Iſpahan, راوند
Razi, رازي
Reader, *vide Mocri* and *Kora.*
Rebajeh, in Irak, رباجہ
Rebecca, ربیکا *Rebeeca.*
Rectitude, *vide Eſtecameh.*
Redefrans, رایدفرانس
Redhead, قزلباش Kezelbaſh.
Regulation, *vide Deſtour.*
Reheboam, رحبوم *Rehboom.*
Rehwer, a Mt. رہور
Rei, in Jebal, ري
Reis, رئیس
Religion, *vide Din.*
Rendkhud, رندخود
Reſhidi, رشیدي
Reſht, in Ghilan, رشت
Reſſoul, رسول
Retaliation, *vide Diah, Mekaſat,* and *Keſaſs.*
Reuben, روئیل *Roweel.*
Rewari, ریواري
Rezcallah, رزق اللہ
Rihan Ben Valid, ریحان بن ولید
Rif, part of Egypt, ریف
Right, *vide Hakh.*
Riha, Jericho, ریہا

Rim,

Rim, a Fortreſs in Nubia, ريم

River, in Paradiſe, *vide Cauthir.*

Rocnabad, River of Shiraz, ركناباد

Rocoub Alcaouſag, ركوب الكساج

Rod of Moſes, *vide Aſſa.*

Roha, Edeſſa in Meſopotamia, روا

Rokban, رهبان

Rohilcund, روهيل كهند

Rokh, رخ

Roll, Archives, *vide Defter.*

Rome, the city of, *vide Rumiah Kebry.*

Roſhd, رشد

Roſtac, روستق

Roſtagafin, in Samarcand, رستاق فين

Roſtas, in Bahar, رهتاس

Roud Khowreh Shapour, R. in Khuziſtan, رودخورهٔ شاپور

Roudbar, a Caſtle in Pers. Irak, رودبار

Roudek, in Tranſoxania, رودک

Roudeki, رودكي

Rouhallah, روح الله

Rouh al Amin, روح الامين

Rouindiz, in Turkeſtan, رويين دژ

Roum, روم

Roumiah, Rome, رومیه *vide Rumiah Kebry.*

Rous, روس

Rouſhen, روشن

Roxana, روشنک *Roſhenek.*

Ruah, in Jezirah, رُها

Rudek, in Samarcand, رودک

Rum, روم

Rumia, in Madain, رومیه

Rumiah Kebry, Rome, رومیه كبري *vide Roumiah.*

Run, in Penjab, رون

Rungpoor, in Bengal, رنگ پور

Rus, Ruſſia, روس

Ruſtam, رستم

S.

Saadah, in Yemen, صعده

Saadani, سعدين *Saadain.*

Saadi, سعدي

Saba, in Yemen, صبا

Sabath, in Turkeſtan, سباط

Sabbath-day, سبت *Sebt.*

Sabians, صابيان

Saboura, صهبوره

Sabous, R. near Shiraz, سابوس

Sabran, in Chaldea, سابران

Sabtan, a Caſtle in Yemen, ثابتان

Sacalah, in Zanguebar, ثقله

Saccaki, سكاكي

Sacci, a Cupbearer, ساقي

Sacrifice, *vide Corban.*

Sacrifice at Mecca, *vide Adhha.*

Sadiel, سديل

Saghan, in Khoraſan, صغان

Saganack, in Tranſoxania, سجانک

Saganian,

Saganian, in Tranſoxania, ضغانيان
Sahabeh, صحابه
Sahar, in Bahrein, صهار
Saheb, صاحب
Saheb Aſſa, صاحب عصا
Saheb al Noun, صاحب النون
Saheb Keran, صاحب قران
Saherah, صحور *Sahour.*
Saida, صيدا *Sidon.*
Said Meſr, upper Egypt, صعيد مصر
Saints, *vide Aulia.*
Safrabad, near Jeruſalem, صفرآباد
Sakhar, *vide Sakharah.*
Sakharah, صخره
Sakarat, صخرات
Sakiah, ساقي
Sakſen, in Bolghar, سقسين
Sakuliah, Sicily, صقليه
Salah al Nabi, صالح نبي
Salahath, Is. in Indian Sea, سلحات
Salamas, in Azerbijan, سلماس
Salami, سالمي
Salamiah, upon the Tigris, سالميه
Salemah, سالمه
Sallar, Is. in the Pers. Gulph, صعالر
Salſabil, a R. of Paradiſe, سلسبيل
Salſette, Iſland on the Malabar Coaſt, سالست
Salyſera, in Turkeſtan, سالي سرا
Sam Ben Nouh, سام بن نوح
Samandar, سماندر
Samangian, in Tokhareſtan, سمنجان
Samara, in Chaldea, سامره
Samarcand, in Tranſoxania, سمرقند
Samarcand Aticah, ancient Samarcand, سمرقند عتيقه
Samery, سامري
Samhail, سمهيل
Samuel, *vide Aſhmouil.*
Sana, in Arabia Felix, صنعا
Sangiar, in Khoraſan, سنجار
Sangrak, M. in Gazna, سنجراق
Saoud, M. in Hell, صعود
Saoudah, سعوده
Saouidiah, *vide Saida.*
Sarah, سارا Abraham's wife.
Sarakhs, in Khoraſan, سرخس
Sardiniah, Sardinia, صاردنيه
Sarengpoor, سارنگپور
Sarefoun, in Arab. Irak, صريفون
Sareyah, in Tabriſtan, ساريه
Sarkhad, near Damaſcus, صرخاد
Sarmanrai, in Irak, سرمن راي
Sarmin, in Syria, سرمين
Sarſar, in Babylonian Irak, صرصر
Sary, in the 4th Climate, ساري
Saſeram, in Bahar, سهسرام
Satan, *vide Sheitan.*
Satgong, in Bengal, ساتگام
Sattarah, ساتره

Saul, *vide Thalout.*

Saur, a M. in Mecca, ثور

Sawah, in Pers. Irak, ساوه

Science, *vide Elm.*

Schites, شیعه

Scoubiah, شبهه *Shoobiah.*

Sealkote, سیالکوت

Seba, in Arabia Felix, سبا

Sebir, M. in Mecca, شبیر

Sebwafs, in Rum, سبواس

Sebzvar, in Khorafan, سبزوار

Secunderpoor, سکندرپور

Secunder Zhulkernain, سکندر ذوالقرنین

Secundra, in Agra, سکندره

Sedd al Arab, سد العرب

Sedd Iagioug Magioug, سد یاجوج ماجوج

Sedir, سدور

Sedoum, Sodom in Judea, سدوم

Sedr, صدر

Seebgunge, سیب گنج

Seerpoor, سیرپور

Sefain, on the banks of the Euphrates, صفین

Sefat, صفات

Sefat Allah, صفات الله

Sefan, on the borders of Egypt, صفان

Sehar, the emporium of Oman, صحار

Sehertha, in Ethiopia, صحرطا

Seid, سید *Siyed.*

Seida, Sidon in Phœnicia, صیدا

Seihun, M. Sion, جیحون

Seiftan, سیستان

Sejawind, in Ghaznin, سجاوند

Sejel Maffah, in Mauritania, سنجلماسه

Sejeftan, in Khorafan, سجستان

Sekchy, in the 7th Climate, صقچی

Seklab, in the 7th Climate; صقلاب

Seknak, in Turkeftan, سغناق

Selimah, in Syria, سلمیه

Seluk, in Arabia Felix, سلوق

Sembhel, in Hind, سنبهل

Semengian, in Kokereftan, سمنجان

Semirah, سمیره

Semiram, in Jebal, سمیرم

Semifat, in Roum, سمساط

Senabad, in Tus, سناباد

Senacherib, سنجاریب *Sinjareeb.*

Senam, a Caftle in Turkeftan, صنام

Send or Sind, سند

Sendab, R. Indus, سندآب

Sendad, R. Indus, سنداد

Senjar, in Mefopotamia, سنجار

Senjas, & Suhrawerd, سنجاس / سهرورد } in the 4th Climate.

Sennamar, سنمار *See the Article Sedir.*

Senner, in Hind, سنر

Sepulchre of a holy man, *vide Raoudhah.*

Serakhus, in Khorafan, سرخس

Serampoor, in Bengal, سیرام پور

Serandib,

Serandib, the Is. of Ceylon, سراندیب
Serapardeh, سراپرده
Sereer al Zeheb, سریر الذهب
Serinagur, سری نگر
Seringapatam, سرنگ پتن
Seronj, سرونج
Sermenrai, in Irabian Irak, سرمن رای
Serrin, in Yemen, سرین
Seryrah, سریره
Seth, شیث
Setlege, the ancient Hyphasis, ستلج
Sewaken, in Yemen, سواکن
Sewarek, in the 7th Climate, صوارق
Shabbaouan, in Fars, شابوان
Shabaligh, M. in Turkestan, شاه بالغ
Shadbagh, in Khorasan, شادباغ
Shadehkiam, in Jinnistan, شاده قیام
Shadiakh, in Khorasan, شدیاخ
Shafari, شفاری
Shafei, شافعی
Shagiar, in Yemen, شجر
Shafeite, *vide Shafei.*
Shah, various significations of, شاه
Shahabad, شاه آباد
Shahanshah, شهنشاه
Shahin, شاهین
Shahjehanabad, Dehly, شاه جهان آباد
Shahpoor, ancient capital of Berar, شاپور
Shahrokhiah, in Khorasan, شاه رخیه
Shaiah, شعیا
Shaibelwan, on the borders of Shiraz, شعب الوان
Shalg, in Turkestan, شلج
Shalm, شلم
Sham, Syria, شام
Shamassiah, in Baghdad, شماسیه
Shamghazan, near Tauris, شام غذان
Shamkur, in Aran, شمکور
Shamus, Is. of Samos, شامس
Shargiah, in Yemen, شارجیه
Shermiah, in Yemen, شارمیه
Shasban, in Mazenderan, شاسبان
Shash, in Turkestan, شاش
Shatan, in Diarbekr, شاتان
Shath, Tigris, شط
Shathebah, Xativa, in Valencia, شاطبه
Shawekh, near Nishapoor, شاوخ
Shayezan, in Aran, شایزان
Shazadpoor, شاه زاد پور
Sheba, Queen of, *vide Balkis.*
Shebab, in Yemen, شباب
Shebam, in Hadramout, شبام
Shabilah, in Afroushnah, شبله
Shecainah, سکینه *Sekinah.*
Shedid, & Shedad, شدید و شداد
Sheerpoor, شیرپور
Shehr, شحر
Shehrbaz, R. Oxus, شهرباز
Shehrbend,

Shehrbend, شهربند
Shehriſtan, شهرستان
Shehriſtan Cazvin, شهرستان قزوين
Shehr Rouz, in Jebal, شهرروز
Shehr ſebz, Keſh, شهرسبز
Shehr ſhebaneh, between Niſhapoor & Khouarezm, شهرشبانه
Shehrrouz, شهرروز
Sheikh, شيخ
Sheithan, شيطان
Shelem, Jeruſalem, شلم
Shelſhoyen, near the paſſes of the Caſpian Sea, شلشوين
Shem, سام بن نوح *Sam Ben Nouh.*
Shemaki, in Shirvan, شماقي
Sherah, شره
Shera, commentary, شرع
Sherif, شريف
Shibam, in Yemen, شبام
Shiblah, in Baghdad, شبله
Shikhoun, شخون
Shimaoun Siddik, شمعون صديق
Shiraz, in Perſia, شيراز
Shirghan, Balkh, شيرغان
Shirgian, in Kerman, شيرجان
Shirin, شيرين
Shirvan, in Perſia, شروان
Shiſhder, Suſa, ششدر
Shoaib, شعيب
Shoara, شعرا
Shohada, شهدا
Shoulders, *vide Aktaf.*
Shoumakhi, capital of Shirvan, شماخي
Shouman, beyond the River Gihon, شمان
Shouſhter, Suſa, شوشتر
Shuſh, Sus, in Khuziſtan, شوش
Siah Arab, سياه عرب
Siah Kouh, سياه كوه
Sibam, in Yemen, سبام
Sidon, *vide Saida.*
Sif al Bahar, in Fars, صف البهار
Sihoun, R. Iaxartes, سيحون
Sikri or Futtehpoor, سكيري
Silence, myſterious of the Magi, *ſee the article Bagi.*
Silhet, in Bengal, سلهت
Simia, سيميا
Simirem, between Iſpahan and Shiraz, سمرم
Simnan, in Mazenderan, سمنان
Simorg, سيمرغ
Simrah, سيمره
Simud, Tribe of, ثمود *Thimud.*
Sin, صين
Sina, سينا
Sinai, M. Sinai, سنيا
Sind, سند
Sindad, R. on the confines of Khoraſan, سنداو

Sins, valued at ninety ſtaters, *vide Baza.*
Sir, in Curdeſtan, سر
Siraf, in Perſia, سيراف
Sirgian, in Pers. سيرجان
Sirhend, سرهند
Sirnas, Is. on the Indian Coaſt, سيرناس
Sirſir, in Baghdad, صرصر
Siſtan, (Drangania), سيستان
Sivas, Sebaſtia, capital of Cappadocia, سيواس
Sky, *vide Felek.*
Soane, R. in Bahar, سهن
Socothorah, Is. of the Sea of Yemen, سقوطره
Socrates, *vide Socrath.*
Socrath, سقراط
Sodom, *vide Sodoum.*
Sofalah, سفلي
Sofal all Dheheb, in Zanguebar, سفل الذهب
Sofi, *vide Soufi.*
Sogd, سغد
Sohailiah, in Tranſoxania, سهيليه
Soliman, سليمان
Solomon, *vide Soliman.*
Solon, *vide Soloun.*
Soloun, سلون
Solſtice Winter, *vide Agiuz* and *Aium al Agiuz.*
Solthan, سلطان
Solthaniah, in Adherbeghian, سلطانيه
Son of the Star, *vide Bar Cokba.*
Songs, *vide Agani.*
Sons of God, mentioned in the book of Geneſis, *vide Aulad Allah.*
Sonna, سنت
Sonnites, سني
Sorah, صعرا
Souaa, صواع
Souad, صعود
Souaken, Is. in the Red Sea, سواكن
Soudak, Is. in Crim, صداق
Soufi, صوفي
Soumenat, in India, سومنات
Sour, Tyre, صور
Sour Afrafil, صوراسرافيل *Sour Iſrafil.*
Souran, in Perſia, سوران
Sourat, in Gujerat, سورت
Sous, سوس
Souzeni, سوزني
Spiritual Life, *vide Bathen.*
Spoils of the enemy, Chapter of Koran, *vide Anfal.*
Spy, *vide Jaſſaſa.*
Square Building at Mecca, *vide Caaba.*
Straits of Gibraltar, *vide Bab al Zohak.*
Suariah, Zueric, سوريه
Succeſſor, *vide Khalifah.*
Suez, *vide Sous.*

Sultan, *vide Solthan.*
Sultanpoor, سلطانپور
Sundeep, Is. in Bengal, سوندیپ
Sunderbens, in Bengal, سندربن
Sunnet, سنت
Suniput, سنی پت
Sur, Tyre, صور
Surajepoor, سراجپور
Surat, سورت
Surname, *vide Lacab.*
Surkhrage, سنخرج *Sukhrej.*
Sus Akſa, in Africa, سوس اقصی
Suſannah, سوسنا
Sydan, Sidon, صیدان
Syfahan, Iſpahan, صفاهان
Syhon, R. Cydnus, سیحان
Syram, in the 6th Climate, سیرام
Syria Kalendar, by whom uſed, *vide Ab.*

T.

Tabariyah, Tiberias, طبریه
Tabein, تابعین
Tabout, تابوت
Tabrek, a caſtle in Pers. Irak, تبرق
Tabriz, Tauris, in Adherbigian, تبریز
Tabs Maſina, in Khoraſan, طبس مسینا
Tabs Kili, in Khoraſan, طبس کیلی
Tabuc, in Syria, تبوک
Tacrit, in Diarbekr, تکریط
Taflis, in Shirvan, تفلیس
Tahamah, in Arabia, تهامه
Tahart Alya, upper Tahart, تاهرت علیا
Tahart Sifely, lower Tahart, تاهرت سفلی
Tahnah, in Zingiſtan, طانه
Tahniſer, تهانیسر
Taif, in Hejaz, طایف
Taima, in Syria, تیما
Tajek, Perſia, تاجک
Talaghan, in the 4th Climate, طالغان
Talakan, in Tokhariſtan, طالقان
Tamlook, in Bengal, تملوک
Tanah, تانه
Tanda, in Bengal, تانده
Tangut, in Turkeſtan, تانگت
Tanjore, تانجور
Tanoukhi, طانوقی
Taptee, R. پتنی
Taraz, in Tranſoxania, طراز
Tareh, تارح
Tarem, to the north of Sultaniah, طارم
Tarikh Farſi, تاریخ فارسی
Tarikh Khatha, or Ighour, تاریخ خطای یا یغور
Tarikh Jelali, or Maleki, تاریخ جلالی یا ملکی
Tarikh Roumi, تاریخ رومی
Tarikh al Shoada, تاریخ الشهدا
Tarikh Turki, تاریخ ترکی
Tarim, in Yemen, تاریم

Tarrapoor, in Malwa, تارا پور
Tarſhiz, a caſtle in Khoraſan, ترشیز
Tartus, on the banks of the Mediterranean Sea, طرطوس
Taſhkend or Taſhkent, in Farganah, تاشکند یا تاشکنت
Tatar, in Khuziſtan, تستر
Tatta, ٹھٹہ
Tayebad, تایباد
Teban, in Kerman, طبان
Tebrez, the capital of Adherbigian, تبریز
Tebu, تبو
Tebur, M. Tabor, طبور
Teer, R. Tigris, تیر
Teſtazan, in Khoraſan, تفتازان
Tegharah, in Africa, تغاره
Tegher, in the 1ſt Climate, تغر
Tehmet, Mecca, تهامت
Tehran, in the 4th Climate, طهران
Teifeſun, Cteſiphon, طیفسون
Teiz, in Yemen, تعز
Teknyabad, in Zabuliſtan, تکیاباد
Telinganeh, in Golconda, تلنگانه
Telis, in the 3d Climate, تلس
Telliagurry, تلیاگدی
Telmeſſan, Tremeſſin, in Mauritania, تلمسان
Temple, *vide Giame.*
Tenkabaſh, in Turkeſtan, تنکباش
Tenth day or night of Moherrem, *vide Aſhour.*
Terbet, in the 4th Climate, تربت
Terhut, in Bahar, ترهت
Teriſhter, in Khoraſan, ترشتر
Terkan, on the borders of Khatai, طرقان
Termaſhir, in Kerman, ترماشیر
Termed, in Thokhareſtan, ترمد
Termezi, ترمذی
Termiz, in Turkeſtan, ترمذ
Tertun, in Andaluſia, طرطون
Thabareſtan, the ancient Hyrcania, طبرستان
Thabrek, a caſtle in the Pers. Irak, طبریق
Thac, in Segeſtan, طاق
Thai, طای
Thaibah, Medina, طیبه
Thaief, in Hejiaz, طایف
Thalecan, in Khoraſan, طالقان
Thalout, طالوت
Thamanin, at the foot of the Gordian Mountains, طمانین
Tharabolos Sham, Tripoli in Syria, طرابلوس شام
Tharabolos Megreb, Tripoli, in Barbary, طرابلوس مغرب
Tharabozun, طرابزون
Tharar, in Turkeſtan, طارار
Tharſous,

Tharſous, Tarſus, in Cilicia, طرسوس

Thaſhkend, in Turkeſtan, تاشكند

Thib, in Khuziſtan, طيب

Thibet, تبت

Thokhareſtan, in the 4th Climate, طخارستان

Thokhart, Amaſia, in Cappodocia, طخارت

Thoari and Thor, M. Sinai, طور

Thour, M. near Mecca, ثور

Thour Tyre, in Phoenicia, صور

Thour Tina, طور تينا

Thour Sina, Mount Sinai, طور سينا

Thour Zeta, M. Olives or Gethſemani, طور زيتا

Thous, in Khoraſan, طوس

Throne of God, *vide Arſh* and *Corſi*.

——of Gold, *vide Sereer al Zehib*.

Tiah, تيه

Tiberius, طبريوس

Tigris, *vide Teer*.

Tina, M. Sinai, *vide Thour Tina*.

Tiperah, in Bengal, تپره

Tirſemin, ترسمين

Tiryah, in Syria, طيريه

Titus, طيتوس

Tiz, in Mekran, تيز

Tobit, توبت

Tombs of the Martyrs, *vide Cobour Shohada*.

Toncat, in Mawerelnahar, تنكت

Tongue, *vide Leſſan* and *Zeban*.

Tounes, Tunis, طونس

Tous Beheſhty, طاؤس بهشتي *Taus*.

Touſher, the capital of Ahaz, تشتر

Traditions, *vide Athar* and *Hadith*.

——forty, *vide Arabain*.

Trebizond, *vide Tharabizun*.

Tribes of Arabs, *vide Cabilah*.

Tun, in Khoraſan, تون

Turan, Turcomania, Parthia, توران

Turekh, ſon of Shem, تورخ

Turk, ترك

Turks, *vide Atrak*, pl. of *Turk*.

Turkeſtan, تركستان

V.

Vadhar, near Samarcand, واظر

Vadi Habib Gebel al Nathroun, وادي حبيب جبل نطرون

Vadialkeber, R. Bœitis in Andaluſia, وادي الكبير

Vadi al Remel, the Coaſt of the Mediterranean ſea, وادي الرمل

Vadi al Shaſh, in Tranſoxania, وادي الشاش بالايلاق

Vadi Sodg, Sogdiana, وادي الصغد

Vaedh, واعظ

Vagd, وجد

Vakhſh,

Vakhſh, in Tranſoxania, وخش
Vakhſheb, R. in Tranſoxania, وخشب
Vakym, caſtle of Medina, واقم
Van, caſtle in Armenia major, وان
Varagihoun, Tranſoxania, وراي جيحون
Varaſihoun, Turkeſtan, وراي سيحون
Varca, M. near Bokhara, ورقا
Varidh, in Arabia, وارظ
Varnah, Moldavia or Beſſarabia, وارنه
Vaſſah, in Turkeſtan, واسه
Vaſhgerd, in Turkeſtan, واشجرد
Vaſſaia, وصايا
Vaſſith, upon the Tigris, واسط
Vathvath, وطواط
Ubb, in Yemen, اب
Ubbeh, in Africa proper, ابه
Udan, Maweralnahar, اوان
Veil of the Palace, *vide Seraperdeh.*
Velore, in the Carnatic, ولور
Vendik, Venice, ونذک
Velwalej, in Thokhareſtan, ولوالج
Verſes of the Koran, *vide Aiat.*
Vezir, وزير
Vimah, in Ghilan, ويمه
Virtues, *vide Fadhail.*
Vizapoor, in the Decan, ويزاپور
Ulam, in Khoraſan, اولام
Ulas, in Tarſus, اولاس
Underſtanding human, *vide Acl.*
Voice of God, *vide Coul Allah.*
Ureynet, near Medina, مرينه
Urganej, in Khoraſan, ارجانج
Uriah, اوريا
Urkend, in Tranſoxania, اوركند
Urſhelim, Jeruſalem, اورشليم
Uſeifiyet, in Arabia, اوسيفيه
Uſh, in Tranſoxania, اوش
Uſheyi, in Yemama, اوشيه
Uſhny, Thebes in Egypt, اوشني
Uſun, in Arabia, اسون
Uzziah, عزياهو *Uziahoo.*

W.

War, *vide Harb.*
——againſt the Infidels, *vide Gehad.*
Week, *vide Hefteh.*
Well, where the ſouls of infidels are confined, *vide Berhut.*
——at Mecca, *vide Zemzem.*
Wells of Joſeph, *vide Bir Yuſef.*
Weſt, *vide Jabliſa.*
Wilderneſs of the Iſraelites, *vide Adi Tiah.*
——of Demons, *vide Badiat al Ginn.*
Wind, a plant ſaid to generate it, *vide Badaverd.*
Wood, which ſweetens Water, *vide Aluah,*
World, *vide Dunia.*
Worlds two, *vide Dougehan.*

Worſhip

Worſhip Divine, *vide Ebadet Allah.*

Worſhipper of Fire, *vide Ghebr* and *Ateſh-pereſt.*

Writer, *vide Catib.*

Y.

Yacoub, يعقوب *Jacob.*

Yamamah, in Hejaz, يمامه

Yanboa, near Hejaz, ينبع

Yehudiyeh, Judea, يهوديه

Yemen, Arabia Felix, يمن

Yeyen, in Arabia Felix, يين

Yeyus, in Arabia Felix, يعث

Yezdan, يزدان

Yunan, Greece, Inonia, يونان

Yuzbek, Samarcand, يوزبك

Z.

Zabid, in Arabia Felix, زبيد

Zabin, R. in Meſopotamia, زابين

Zableſtan, زابلستان

Zacah, زكات *Zekat.*

Zacoum, a tree in Hell, زقوم

Zafar, in Yemen, ظفار

Zahed, زاهد

Zaitounah, زيتونه Athens.

Zakariah, زكريا

Zal, زال

Zamakſhtr, in Khouarezm, زمخشر

Zamar, in Yemen, زلمار

Zamin, in Tranſoxania, زامين

Zar, in Sogd, زار

Zaranj, in Sejeſtan, زرنج

Zaura, Baghdad, زورا

Zauzan, in Khoraſan, زوزن

Zeban, زبان

Zeber, زبير

Zebid, in Yemen, زبيد

Zebour, زبور

Zebulon, زبالون *Zebaloon.*

Zedekiah, صدقيا *Sedkia.*

Zeſai, زفاي

Zein Alzeman, زين الزمان

Zeitah, زيتا

Zemin bous, زمين بوس

Zemindaver, on the borders of Kandahar, زمين داور

Zemzem, زمزم

Zenadecah, زنادقه

Zend and Zendaveſta, زندوزند آوستا

——Followers of, *vide Zendek, pl. Zenadecah.*

Zendeh roud, in Iſpahan, زنده رود

Zenghi, زنكي

Zenj, زنج

Zenjan, in Jebal, زنجان

Zenk, Egypt, Ethiopia, زنك

Zenkbar, a fabulous Iſland, زنكبار

Zerkhunbudan, زركنبدان

Zerdaſht, زردشت *Zerduſht.*

Zerehgeran,

Zerehgeran, near Babulabwab, زرهگران
Zerend, in Kerman, زرند
Zereng, in Segeſtan, زرنج
Zewareh, in the 4th Climate, زواره
Zila, in Ethiopia, زلا
Zimri, زمري
Zobeir, زبير
Zodiac, *vide Dquazdeh Khoiſhk* and *Minteket ul Berooj.*
Zokak, زقاق the ſtraits of Gibraltar.
Zoroaſter, *vide Zerduſht.*
Zoualrih, in Thokhareſtan, ضوالري
Zoulkernain, ذوالقرنين
Zoulhegiah, ذوالحجه
Zoulkefel, ذوالكفل
Zouſh, in Bokhara, زوش
Zufar, in Arabia, ظفار
Zuleikha, زليخا

MEDICAL

MEDICAL VOCABULARY

MEDICAL VOCABULARY

☞ *A*, Arabick. *P*, Perſian. *H*, Hindoovee.

ACACIA, A اقاقيا *Akakya.*

Agaric, A غاريقون *Gharikun.*

Alkanet, A القنه *Alkenet.*

Almond, *ſweet*, A لوزالحلو *Lawzulhelow.* P بادام شيرين *Badam Shirin.*

——— *bitter*, A لوزالمر *Lawzul Murr.* P بادام تلخ *Badam Telkh.*

Aloes, *lignum*, A عود *Awd*, H اگر *Ager.*

——— *ſocotorine*, صبر سقوتري *Sybr Sekutery.* H ايلوا *Eluya*, & مصبر *Meſſeber.*

Alum, A شب *Shebb.* P زاج بلور *Zajbelur.* H پهٹکري *Phitkery.*

Amber, P کهربا *Kehruba.* H کپور *Kepoor.*

Ambergris, A عنبر *Amber.* P شاه بوي *Shahbu.*

Ammoniac, *ſalt*, A نشادر *Niſhader.*

——— *gum*, A لشق *Eſhuk.*

Amomum, A حاما *Himama.*

Anacardium, A بلادر *Billadur.* H بهلاوا *Behlava.*

Angelica, P گياه خطاي *Gia Khatai.*

Aniſeed, A انيسون *Aniſun.* P بادیان رومي *Bdyanrumy.*

Antimony, A اثمد *Eſmed.* P سنگ سرمه *Seng Surmeh.* H انجن *Enjen.*

Ant, A نمل *Neml.* P مور *Mur.* H چيونٹي *Chuynty.*

Apple, A تفاح *Tefah.* P سيب *Sib.*

Aquafortis, A ماءالابقر *Ma-ul Abker.* P تيزاب *Tizab.*

Arabic Gum, A صمغ عربي *Semegh Arebi.* P صمغ مغيلان *Semegh Magheilan.* H ببول کا گوند *Bebool ka Gound.*

Arſenic, A سم الفار *Semm-ul Far.* P مرگموش *Mergh Muſh.* H سنبل کهار *Sembel-Khar.*

Aſafetida, A حلتيت *Heltis.* P انگزه *Enguzeh.* H هينگ *Hing.*

Aſarabaca, A اسارون *Aſarun.*

Aſparagus, A اسفراج *Isfiraj.* A يراميع *Yeramia.* P مارچوبه *Marchiubeh.*

B.

Balſam of Gilead, A دهن البلسان *Duhnul beleſan.* P روغن بلسان *Rowghen beleſan.*

Barberris, P انبربارس *Emberbarris.* P زرشک *Zeriſhk.*

Bark of any tree, A قشر *Kyſhr.* P پوست درخت *Poſt Direkht.* H چهال *Chaal.*

Barley, A شعير *Shayr.* P جو *Jow.*

Barley water, A ماء الشعير *Ma-ul Shayr.* P آب جو *Ab Jow.* H جوکاپاني *Jow-ka Pany.*

Baſil, A ريحان *Rihan.* P نازبو *Nazbu.* H کالي تلسي *Kaly Tulſy.*

Baſtard Saffron, A معصفر *Maaſfer.* H کسنبه *Keſumbh.*

Bdellium, A مقل *Mokil.* H گوگل *Gugil.*

Bean, A باقلا *Bakla.*

——*Malaca, vide Anacardium.*

Bee; A نحل *Nehl.* P مگس عسل *Meges aſel.* H شهد کي مکهي *Shehed ke Mchky.*

Beet, A سلق *Seleh.* P چقندر *Chowkender.*

Benzoim, A لبان *Liban.*

Bezoar, P پادزهر *Padzeher.*

Birthwort, *long*, A ارسطلوخيا *Ariſtolokhya.* A زرآوند طويل *Zerawend tawil.* P زرآوند دراز *Zerawend diraz.*

——— *round*, A زرآوند مدحرج *Zerawend medehrej.* P زرآوند گرد *Zerawend gird.*

Bitumen, (*Jew's pitch*), A قفر اليهود *Kefir-ul-yehud.*

Blackberry, A عليق *Alik.* P توت سه گل *Tut ſeh Gul.*

Bleſſed Thiſtle, A شوک مبارک *Shuk Mubarik.*

Bloodſtone; A حجر الدم *Hejer-ul Demm.* A شادنج *Shadenij.* P شادنه *Shadineh.*

Bol armenic; A طين ارمني *Tyn Armeny.* P گل ارمني *Gil Armeny.*

Bone, A عظم *Azm.* P استخوان *Uſtukhan.* H هار *Har.*

Borax, A بورق *Burec.* P تنکار *Tinkar.*

Box wood, A بقس *Buks.* P شمشاد *Shimſhad.*

Bramble, A عليق *Alik.* P توت سه گل *Tut ſeh Gul.*

Bran,

Bran, A نخالہ *Nukhaleh.* P سبوس *Sebus.* H بھوسہ *Bhuſeh.*

Braſil wood, A بقم *Bekim.*

Bread, A خبز *Khebz.* P نان *Nan.* H روٹی *Rooty.*

Briar wild, *vide dog roſe.*

Brimſtone, A کبریت *Kibrit.* P گوگرد *Gowgird.* H گندھک *Gendhek.*

Broth, A مرق *Merek.* P شوربا *Shurba.*

Bryony, A فاشرا *Faſhera.*

Bugloſs, A لسان الثور *Liſan ul Saur.* P گاوزبان *Gawzuban.*

C.

Cabbage, A کرنب *Kerneb.* P کرم *Kerem.*

Calamint, A بقلہ العدس *Beklutulades.*

Calamus aromaticus, A قصب الذریرہ *Keſeb ul Zerireh.* P قصب بوا *Keſeb buwa.* H چرایتہ *Cherayteh.*

Camel's Hay, A تین مکہ *Tin Mckké.* A اذخر *Ezkhir.*

Camphor, A کافور *Kafúr.*

Cantharides, A زاریج *Zuraryeh.*

Caper, P کبر *Keber.*

Capſicum, P فلفل سرخ *Fulful ſurkh.* H گاچ مرچ *Gatch Mertch.*

Caraway, A کرویا *Karwia.* P کمون رومی *Kemmun Rumi.*

Cardamum, *greater,* A قاقلہ کبار *Kakulé Kibbar.* P ہیل کلان *Hil Kelan.* H بری الاچی *Bury Elatchy.*

Cardamum, *leſſer,* A قاقلہ صغار *Kakulé ſeghar.* P ہیل کوچک *Hil Kutchek.* H گجراتی الاچی *Gujeraty Elatchy.*

Carduus benedictus, A شوک مبارک *Shuk Mubarek.*

Carpobalſam, A حب بلسان *Hebbeleſan.* P تخم بلسان *Tukhm beleſan.*

Carrot, A جزر *Jezer.* P زردک *Zerdek.* H گاجر *Gajer.*

——*wild,* A شقاقل *Shekakul.* P گزر دشتی *Gizer deſhty.* H ستاور *Setaver.*

——*deadly,* A سافسیا *Safiſiya.* A ینتون *Yentun.*

Caſſia, *fiſtularis,* A خیارشنبر *Khiyar Shember.* P خیارچنبر *Khiyar Chember.* H املتاس *Ameltaſs.*

——*lignea,* A سلیخہ *Selykheh.* A قرفہ *Kirfeh.* H تج *Tej.*

Caſumunar, H کسمنہ *Cuſumuneh.*

Caſtor, A خصیۃ البحر *Khuſyet-ul behr.* P جندبیدستر *Jund beydeſter.*

Caſtor, *(ol. ricinus)*, A دهن الخروع *Duhnul kherva.* P روغن بيد انجير *RowghenBede Anjeer.* H ارنڈ کا تيل *Arend ka Teyl.*

Cauliflower, A کرنب رومي *Kerneb Rumi.*

Celadine, A بقلة الخطاطيف *Beklet ul Khettatif.*

Centaury, A قنطوريون *Kenturiun.*

Ceruſs, A اسفيداج *Isfidaj.* P سفيد آب *Sifid ab.* H سپيده *Sefidah.*

Ceterach, A اسقولوقندريون *Iſkolokenderiyoun.*

Chalk, A طين ابيض *Tyn Ebyaz.* P گل سفيد *Gil ſifid.*

Chamomile, A بابونج *Babunej.* P بابونه *Babuneh.*

Chaſte tree, A فنجنگشت *Fenjengiſht.* P پنج انگشت *Penjengiſht.* P سنبهالو *Sembhalu.*

Cherry, P آلوبالو *Alubalu.*

——— *winter*, A کاکنج *Kakenej.* P عروس در پرده *Arus der perdeh.*

China Root, P چوب چيني *Chub Chiny.*

Chicory, A طرخشقوق *Terkhſhekuk.* P کاسني بري *Kaſnibery.*

Cinnabar, *native*, A حجر الزيبق *Hejer ul Zebek.* A کبريت احمر *Kibrit Amer.* P شنگرف *Shengerf.*

——— *factitious*, A شنجرف مضوعي *Shenjerf meſnuai.* P شنگرفساخته *Shengerfi Sakhteh.* H ايڻگور *Ingur.*

Cinnamon, A دارصيني *Darſini.* P دارچيني *Darchiny.* H دال چيني *Dalchiny.*

Cinquefoil, A پنطافاون *Pentafilun.* P پنجنگشت *Penjengiſht.*

Citron, A اترج *Uterij.* P ترنج *Terenj.* H بجورہ *Bejurah.*

Civet, A زباد *Zubad.*

Clove-july, *flower*. P گل قرنفل *Gul Kerenful.*

Clove, *ſpice*, A قرنفل *Kerenful.* P ميخک *Mykhek.* H لونگ *Loung.*

Cobweb, A ابركاكيا *Aberkakya.* P پرده عنكبوت *Perdeh Unkcbut.* H مكري كا جالا *Mekryka Jala.*

Cochineal, P كرم قرمز فرنگي *Kirm Kirmiz frengy.*

Coffee, A قهوه *Kehweh.* A بن *Bunn.*

Collyrium, A كحل *Kuhl.* P سرمه *Surmeh.* H انجن *Enjen.*

Colophony, A قلفونيا *Kulfunya.*

Coloquintida, A حنظل *Henzel.* H اندرائن *Inderain.*

Conſerve of Roſs, A جلنجبين *Julenjebin.* P گلقند *Gulkend.*

Copper,

Copper, A نحاس *Nehaſs.* P مس *Miſs.* H تامبا *Tamba.*

Copperas, A زاج *Zaj.* H کسیس *Keſees.*

Coral, A بسد *Beſed.* P مرجان *Merjan.* H مونکا *Mungah.*

Coriander, A کزیره *Kezereh.* P کشنیز *Kiſhniz.* H دهنیا *Dehnya.*

Coſtus, A قسط *Kuſt.*

Crab, A سرطان *Sirtan.* P خرچنک *Khercheng.* H کیکره *Kekerah.*

——*prepared,* A سفوف سرطان *Sefuf Sirtan.*

Crab's eyes, P چشم سرطان *Cheſhm Sirtan.*

Cranebill, *vide Crowfoot,*

Creſſes, A رشاد *Reſhad.* P تره تیزک *Teratezek.* H هالم *Halim.*

Crowfoot, A رجل الغراب *Rejl ul ghyrab.* H مسی *Miſſy.*

Chryſtal, P بلور *Belúr.*

Cubebs, A کبابه *Kebabeh.* P کباب چینی *Kebab chiny.*

Cucumber, A خیار *Khyar.* P بادرنک *Badreng.* H کهیرا *Khera.*

Cucumber, *wild,* A قثاء الحمار *Khyſa-ul Hemar.* H کریلا *Keveyla.*

Cummin Seed, A کمون *Kemun.* P زیره *Zereh.*

Cyperus Root, A مخاطته *Mukhatet.* P بیخ سپستان *Beykh ſepiſtan.*

Cypreſs Tree, A سرو *Seroù.* P آزاد درخت *Azad direkht.*

D.

Damaſk Roſe, A ورد دمشق *Werd Demeſhk.*

Damſon, A اجاص شامی *Ijas Shami.* P آلو شامی *Alu Shami.*

Danewort, A خمان صغیر *Kheman Seghir.*

Date, A رطب *Rutb.* P خرما *Khurma.* H کهجور *Kehjur.*

Deadly Carrot, A ینتون *Yentun.* A ثافسیا *Safifiya.*

Deadly Nightſhade, A عنب الثعلب مجنین *Aneb ul ſaleb mujnin.*

Dittany, A بقلة الغزال *Bekletul Ghezal.*

——*baſtard,* A مشکطرای مشیع *Miſhkterameſhya.*

Dodder, A کشوث *Keſus.*

Dog Roſe, A جلنسرین *Julniſrin.* نسرین *Neſrin.*

Dragon's

Dragon's Blood, A دم الاخوين *Dem-ul Akhwain.* P خون سياوشان *Khoonſyauſhan.* H هير ادوكي *Heeraduky.*

Dung, A زبل *Zibl.* P سركين *Sergin.*

Dwarf Elder, *vide Danewort,*

E.

Earth, Japan, *(improperly ſo called),* H كتهه *Kehth.*

——*ſealed,* A طين مختوم *Tyn Mekhtum.* P گل مختوم *Gil Mekhtum.*

Earthworm, A خراطين *Kheratyn.* P زعار *Zaar.* H كيچوا *Keytchuwa.*

Eel, A جريث *Jerys.* P مارماهي *Marmahy.* H بام مچهلي *Bam Metchly.*

Eggſhell, A قشر البيض *Kyſher ul beiz.* P پوست تخم مرغ *Poſttukhm Murgh.* H انڈي كا چهلكا *Undeka Chilka.*

Elder, A خمان *Kheman.*

——Dwarf, *vide Danewort.*

Elecampane, A الينيون *Eleniyun.* P راسن *Raſen.*

Electuary, A معجون *Majun.*

Emerald, A زبرجد *Zeberjed.* P زمرد *Zumrud.*

Emulſion, A شيره *Shireh.*

Endive, A كاسني فرنكي *Kaſni Ferengy.*

Eryngo, A قرصعنه *Kerſaneh.* P شوكه ابراهيم *Showkh Ibrahim.*

Eſſence, A عطر *Atyr.*

Expreſſed Juice, A عصارة *Uſaret.* P افشرده *Efshurdeh.* H نچورا *Nitchura.*

Eyebright, A قرة العين *Kurret ul Ain.*

F.

Fat, A شحم *Shehm.* P پيه *Pih.* H چربي *Cherby.*

Fennel, A شبت *Shebet.* H سوا *Sowa.*

——hogs, A اندراسيون *Enderaſiun,* & بخور الاكراد *Bukhur ul Akrad.*

Fenugreek, A حلبه *Helbeh.* P شنبليت *Shemlit.* H ميتهي *Meyhty.*

Fermentation, A خمير *Khemir.*

Fig, A تين *Tin.* P انجير *Anjir.*

Fir, P صنوبر *Senuber.*

Fiſh-glue, A غر السمك *Gher-ul Semek.* P سريش ماهي *Siriſh Mahy.*

Flag, A وج *Wej.* P اگير *Ageer.* H بيچ *Betch.*

Flax, A كتان *Kuttan.* H السي *Elſy.*

Fleawort, A برزقطونا *Bezerketuna.* P اسپغول *Iſpeghul.*

Fly, A ذباب *Zubab.* P مگس *Meges.* H مكهي *Mekhy.*

Flint,

Flint, P سنگ چکمک *Seng Chekmek.* H چکمک کا پتھر *Chekmek ka Putt,her.*

Fluellin, A الاطيني *Alatiny.*

Frankincenſe, A كندر *Kunder.*

Frog, A ضفدع *Zefda.* P غوک *Ghook.* H میندک *Myndek.*

Fumitory, A شاهترج *Shahterej.* P شاهترہ *Shahtereh.* H پت پاپرا *Pitpapira.*

Furnace, P تنور *Tennur.*

Fuſion, P گدازش *Gudaziſh.* H گلنا *Gelta.*

G.

Galangal, A خولنجان *Khulinjan.* H کلینجن *Kolinjen.*

Galbanum, A قنة *Kunneh.* P بیرزد *Birzed.* H بریجا *Berija.*

Gall-apple, A عفص *Afis.* P مازو *Mazu.* H ماجوپهل *Majuphul.*

Gargariſm, A غرغرہ *Ghergereh.*

Garlic, A ثوم *Sum.* P سیر *Syr.* H لهسن *Lehſen.*

Gentian, A جنطيانا *Jentiana.*

Germander, A باوطالارض *Belutulerz.* P کمادریوس *Kemadryus.*

Ginger, A زنجبيل *Zenjebil.* H ادرک *Adrek.*

Glaſs, A زجاج *Zujaj.* P آبگینہ *Abgineh.* H کانچ *Kantch.*

Glaſſwort, A كندش *Kundiſh.* P اشنان *Aſhnan.* H چوک *Chowk.*

Glyſter, A حقنہ *Hukneh.* H پچکاري *Pitchkary.*

Gold, A ذهب *Zeheb.* P طلا *Tilla.* H سونا *Sona.*

Gourd, A قرع *Kera.* P کدو *Kedu.*

Graſs, A علف *Alef.* P کاه *Kah.* H گهاس *Ghaſs.*

Grapes, A عنب *Aneb.* P انگور *Ungoor.*

Groundpine, A كمافيطوس *Kemafitus,* & صنوبر الارض *Senuber ul Erz.* P ماش داروا *Maſh daru.*

Gum, A صمغ *Semegh.* H گوند *Gound.*

——*Ammoniacum,* A اشق *Eſhuk.*

——*Arabic,* A صمغ عربي *Semegh Arebi.* P صمغ مغيلان *Semegh Magheilan.* H ببول کا گوند *Bebool ka Gound.*

——*Cherry tree,* A صمغ آلوبالو *Semegh Alubalu.*

——*Plum tree,* A صمغ الاجاص *Semegh ul Ijas.* P صمغ الو *Semegh Alu.*

——*lac,* A لک *Luk.* H لاکه *Lakh.*

——*tragacanth,* A كثيرا *Kefira.* H کهتیرا *Kethyra.*

Hartſhorn,

H.

Hartſhorn, A قرن الظبی *Kern ul Zeby.* P شاخ آهو *Shakh Ahu.* H هرن کا سینگ *Hern ka Sing.*

Hedge Muſtard, A حرشا *Herſhá.* P خردل بری *Kurdel bery.* H جنگلی رائی *Jengly Rai.*

Hellebore, *black,* A خربق اسود *Kherbek Aſwed.* P خربق سیاه *Kherbek Siya.*

——*white,* A خربق ابیض *Kherbek Ebyaz.* P خربق سفید *Kherbek Sifid.*

Hematites, *vide Bloodſtone.*

Hemlock, H جوانسا *Jowanſa.*

Hemp, A قنب *Kunneb.* P بنگ *Beng.*

Hempagrimony, A غافث *Ghafis.*

Henbane, A بنج *Benj.* A سیکران *Sikran.* H اجواین خراسانی *Ajwain Khoraſſany.*

Hermodactyls, A سورنجان *Surenjan.* P لعبت بزبری *Labet berbery.*

Hiera Picra, A ایارج فیقرا *Iyarij Fikra.*

Hog's Fennel, *vide Fennel.*

Honey, A عسل *Aſel.* P شهد *Shehed.* H مدهو *Medhu.*

Horehound, A حشیشة الکلب *Heſhiſhet-ul kelb.* P کندنای کوهی *Gendenai Kouhi.*

Horn, A قرن *Keren.* P شاخ *Shakh.* H سینگ *Sing.*

Horſeradiſh, A فجل بری *Fujel bery.* P ترب صحرای *Turb ſehrai.*

Horſetail, A ذنب الخیل *Zeneb-ul Kheil.*

Houndſtongue, A لسان الکلب *Liſan-ul Kelb.*

Houſeleek, A حی العالم *Hiey-ul Alum.*

Hyſſop, A زوفای یابس *Zufayiabes* & زوفا *Zufa.* P زوفای خشک *Zufaykhuſhk.*

I.

Jalap, P بیخ گل عباس *Beykh Gul Abbas.*

Japan Earth, *vide Earth Japan.*

Jaſmine, A یاسمین *Yaſmin.* H چنبیلی *Chembely.*

Jew's Pitch, A قفر الیهود *Kefir-ul yehud.*

Indian Leaf, P سادج هندی *Sadij Hindy.* H تیجپات *Teijpaut.*

Iron, A حدید *Hedid.* P آهن *Ahen.* H لوها *Loha.*

——*ruſt,* A خبث الحدید *Khebes ul hedid.* P ریم آهن *Rim Ahen.* H کیٹ *Keeth.*

Jujubes, A عناب *Enab.* H ولایتی بیر *Villati Beir.*

Julep, A جلاب *Julab.*

Juniper Berries, A ثمرة العرعر *Semret-ul-arar.*

——*gum,* A صمغ العرعر *Semegh ul arar.*

——*wood,* A عود العرعر *Ud-ul arar.*

Ivy,

Ivy, A لبلاب *Leblab.* P عشق پیچہ *Ayſhk petcheh.*

K.

Kermes Grains, A قرز *Kermes.*

L.

Labdanum, A لادن *Laden.*

Lac, P لک *Lek.* H لاکھہ *Laakh.*

——*tincture,* A لک *Luk.* P رنگ لاک *Rung Luk.* H مہاور *Mehawer.*

Lard, A شحم الخنزیر *Shehm-ul khynzir.* P پیہ خوک *Pih Khuk.* H سورکی چربی *Surky Cherby.*

Laurel, A غار *Ghar.* A دہمست *Dehmiſt.*

Laurel Berries, A حب الغار *Hebb-ul ghar.*

Lazuli Stone, A لاجورد *Lajawerd.*

Lead, A اسرب *Uſrub.* P سرب *Surb.* H شیشہ *Shiſhah.*

——*burnt,* A ابار *Abar.* P سرب سوختہ *Surb ſokhté.* H بنگ *Beng.*

——*red,* A اسرنج *Iſrenj.* P سرنج *Sirenj.* H سیندور *Syndur.*

——*white,* A سفیداج *Sifidaj.* P سفیداب *Sifidab.* H سفیدہ *Sifydah.*

Leek, A کراس *Keraſs.* P گندنا *Gendena.*

Lemon, P لیمون *Limun.* H نیبو *Nimbu.*

Lentil, A عدس *Ades.* P بنوسرخ *Benu-ſurkh.* H مسور *Meſſur.*

Lentiſh Tree, A شجر مصطکی *Shejr Meſtehy.* P درخت مصطکی *Direkht Meſteky.*

Lettuce, *garden,* A خس *Khis.* P کاہو *Kahu.*

——*wild,* P کاہو برمی *Kahuberi.*

Lily of the Valley, P سمن *Semen.*

——*water,* A نیلوفر *Nilufer.* H کنول *Kenwel.*

Lily, *white,* A سوسن *Suſen.*

Lime, A نورہ *Nureh.* P آہک *Ahek.* H چونہ *Chunah.*

Lime, *(a fruit),* P لیمون کاغذی *Limun Kaghzi.* H کاغذی نیبو *Kaghzi Nimbu.*

Linſeed, A بذرالکتان *Bezerul ketan.* P تخم کتان *Tokhm ketan.* H السی *Elſy.*

Liquorice, A اصل السوس *Aſſil-ul Sus.* P بیخ مہک *Bikh Mehek.* H ملہٹی *Mulhety* & جیٹھی مدہ *Jehty Medeh.*

——*extract,* A رب السوس *Rub-ul Sus.* P عصارہ مہک *Uſaret Mehek.*

Litharge, A مردہ سنج *Murdeh Senj.* P مردار سنگ *Murdar Seng.*

Lovage, A کاشم *Kaſhim.* P اجدان رومی *Enjudan Roomi.*

Lozenge, *vide Troches.*

Lupin, A ترمس *Termus.* P باقلاي مصري *Baklai Myſyri.*

M.

Mace, A بسباسه *Beſbaſeh.* P بزباز *Bezbaz.* H جوتري *Jowtry.*

Madder, A فوه *Fuh.* P روناس *Runas.* H منجيته *Menjith.*

Maidenhair, A شعر الارض *Shar-ul Erz.* P پرسياوشان *Perſiyauſhan.* H سنبل *Sembel.*

Malaca Bean, A بلادر *Balladur.* H بهلاوه *Behlawa.*

Mallow, A خبازي *Khubbazi.* P خيروج *Kiruj.*

Mandrake, A يبروج الصنم *Yebruj-ul ſenem.* P مردم كيا *Merdum Gia,* H لكهمنا لكهمني *Lekhmena Lekhmeny.*

Manna, A من *Men.* A ترنجبين *Terenjebin,* P شيرخشت *Shirkhiſht.*

Marble, A مرمر *Mermer.* P سنگ مرمر *Seng Mermer.*

Marjoram, A مرزنجوش *Merzenjuſh.* P مرزنكوش *Merzenguſh.* H مروا *Merwa.*

—— *wild,* A نذع *Neda.*

Marſhmallow, A خطمي *Khetmy.*

Maſtich, A مصطكي رومي *Meſteky Rumi.*

—— *wood,* A عود مصطكي *Ood Meſteky.* P چوب مصطكي *Chob Meſteky.*

Medlar, A زعرور *Zarur.*

Melilot, A اكليل الملك *Ekil-ul melik.*

Melon, *muſk,* A بطيخ *Betykh.* P خربزه *Kherbuzeh.*

—— *water,* A بطيخ زقي *Betykh Zeki.* P هندوانه *Hinduwaneh.* H تربوز *Terbooz.*

Mercury, A زيبق *Zibek.* P سيماب *Seemab.* H پاره *Pareh.*

Mezerion, P مازريون *Mazeriun.*

Milk, A لبن *Leben,* P شير *Sheer.* H دوده *Doodh.*

Millepedes, P چهل پاي *Chehel Pai.*

Millet, A جاورس *Jawers,* P كاورس *Gawers.* H باجره *Bajereh.*

Miltwaſt, A اسقولوقندريون *Iſkolokenderiyoun.* P زنكي دارو *Zengydaru.*

Mint, *garden,* A لغناع *Nana.* P پودنه *Pudinah.*

—— *wild,* A فوديج جبلي *Fudenj Jebely.* P پودنه بري *Pudinah Beri.*

Mithridate Muſtard, A بزر خم خم *Bezr Khym khym.* P تودري *Tuderi.*

Mother

Mother of Thyme, A نمام *Nemam.* P سیسنبر *Siſember.*

Motherwort, A مفرح قلب *Mufryh Kelb.*

Mouſe Ear, A اذان الفار *Azan-ul ſar.* H موساکانی *Muſakany.*

Mugwort, A ارطاماسیا *Artamaſia.* P برنجاسف *Berenjaſef.*

Mulberry, A توت *Tut.*

Muſhroom, A سماروغ *Semarugh.* P کلاماران *Kullahmaran.* H چہاتا *Chata.*

Myrabolans, *(general name)*, A اطریفل *Itrifel.* H ترپہلا *Tirphela.*

—— *yellow*, A هلیلج الاصفر *Helelije-ul Aſfer.* P هلیله زرد *Heleleh Zerd.* H بیساکھی ہرّا *Byſakhy Herra.*

—— *chebuli*, A هلیلج کابلی *Helelije Kabuli.*

—— *Indian or black*, A هلیلج الاسود *Helelije-ul Aſwed.* P هلیله سیاه زنگی *Heleleh Syah Zengi.* H زنگی ہرّ *Zengi Herr.*

—— *belliric*, A بلیلج *Belilej.* P بلیله *Belileh.* H بہیرا *Bihyra.*

—— *emblic*, A املج *Amlej.* P آمله *Amleh.* H آنولا *Awnla.*

Myrrh, A مرّ *Murr.*

Myrtle, A آس *Aas.* P مورد *Murid.*

N.

Nard celtic, A ناردین رومی *Nardin Roomi.* P سنبل رومی *Sembel Roomi.*

—— *Indian*, A سنبل الطیب *Sembul-ul teib.* P سنبل هندی *Sembul Hindi.* H چہر *Chehr* & جٹاماسی *Jatamaſy.*

Nettle, A انجرة *Enjureh,* P گزنه *Gezene.*

Nightſhade, *common*, A عنب الثعلب *Yneb-ul ſaleb.* P روباه تریک *Rubah terbeck.* H مکوی *Mokowy.*

Nightſhade, *deadly*, A عنب الثعلب بری *Yneb-ul ſaleb beri.*

Nitre, A ابقر *Abker.* P شوره *Shureh.* H باجی *Bajy.*

Nutmeg, A جوزالطیب *Juz-ul teib.* P جوزبوا *Juzbuwa.* H جایفل *Joyfel.*

O.

Oak, A شجر بلوط *Shejr bellut.* P درخت بلوط *Direkht bellut.*

Oil, A دهن *Duhn,* P روغن *Rowghen.* H تیل *Teyl.*

Ointment, A مرهم *Merhem.*

Olive, A زیتون *Zytun.*

Onion, A بصل *Beſil.* P پیاز *Piyaz.*

Ophium, A لبن الخشخاش *Leben-ul Khiſhkhaſh.* P افیون *Efiyun.* H افیم *Efym.*

Opobal-

Opobalſamnm, A دهن البلسان *Duhnul Beleſan.* P روغن باسان *Roweghen Beleſan.*

Opopanax, A جاوشير *Jawſhir.* P كاوشير *Gawſhir.*

Orach, A سرمق *Sermek.* H بهتوا *Bethua.*

Orange, A نارنج *Narenj.*

Orange Peel, A قشر نارنج *Kyſhr Narenj.* P پوست نارنج *Poaſt Narenj.* H نارنج كا چهلكا *Narenj ka Chilka.*

Origanum, A صعتر *Saater.*

Orpiment, *yellow,* A ارسانيقون *Arſenikun.* P زرنيخ زرد *Zernick Zerd.* H هرتال *Hertal.*

—— *red,* A اسطرخا *Uſterka.* P زرنيخ سرخ *Zernikh Surkh.* H منسل *Munſel.*

Orris Root, A ايرسا *Ayerſa.* P بيخ سوسن *Bikh Suſen.* آسمانكوني *Aſmangoonee.*

Oxymel, *ſimple,* A سكنجبين *Sekenjebin.*

Oyſter Shell, A صدف بادلان *Sedf badelan.*

P.

Paradiſe Grains, A قاقله صغار *Kakule Seghar.* P شوشمير *Shuſhmeer.* H چهوٹي الاچي *Chuty Ilachy.*

Parſley, *common,* A كرفس *Kerefs.*

Peach, A خوخ *Khukh.* P شفتالو *Sheftalu.*

Pearl, A لولو *Lulu.* P مروارید *Murwarid.* H موتي *Mooty.*

Pea, A كرسنه *Kirſineh.* P مشنك *Meſheng.* H متر *Mutter.*

Pepper, *black,* A فلفل اسود *Filfil aſwed.* P فلفل كرد *Filfil gird.* H مرچ *Mirtch.*

—— *long,* A دارفلفل *Dar filfil.* P فلفل دراز *Filfil draz.* H پيپل *Peepel.*

—— *white,* A فلفل ابيض *Filfil ebycz.* P فلفل سفيد *Filfil ſifid.* H سفيد مرچ *Sifid mirtch.*

Petroleum, A نفط *Neft.*

Pilewort, A بوسير *Bawſir* & اذان الدب *Azanul Debb.* P گوش خرس *Goaſh Khyrs.*

Pills, *aleotic,* A حب صبر *Hebb-ſybr.*

—— *cochiæ,* حب قوقايه *Hebb kokayeh.*

—— *rufus's,* A حب روفس *Hebb rufus.*

Pine-Tree, *the greater,* A صنوبر كبار *Senuber kibar.* P درخت چلغوزه *Direkht Chelguzch.*

—— *the leſſer,* A صنوبر صغار *Senuber ſeghar.*

Pine Kernels, A حب الصنوبر *Hebb-ul ſenuber.* P چلغوزه *Chelguzeh.*

Piſtachio Nut, A فستق *Feſtek.* P پسته *Piſtah.*

Pitch, A زفت *Ziſt.*

—— Jews, *vide Jew's Pitch.*

Pine-

Pine-apple, A عين الناس *Ain-ul Naſs.*

Plantane, A لسان الحمل *Liſan-ul Hyml.*

Plantane, *(Indian Fig)*, A موز *Mauz.* H کیلہ *Keyleh.*

Plaſter, A مرہم *Merhem.* H پٹی *Putty.*

Plum, A اجاص *Ijas.* P آلو *Alu.*

Polypody, A بسفایج *Beſfaij.* H کہنکالی *Ghenkaly.*

Pomegranate, *garden*, A رمان *Rumman.* P انار *Anar.*

—— *wild*, A رمان بری *Rummaan beri.* P انار دشتی *Anar deſhti.* H جنگلی انار *Jengly anar.*

Poplar, *black*, A حور رومی *Hower Roomi.*

—— *white*, A حور *Hower.*

Poppy, A خشخاش *Kheſhkhaſh.* P کوکنار *Kuknar.* H پوست *Poſt.*

Powder, A سفوف *Soofoof.* H بکنی *Bekny.*

Purging oily Grain, A سمسم *Semſem.* P کنجد *Kunjud.* H تل *Til.*

Purſlain, A خرفخ *Kherfekh.* P خرفہ *Khurfeh.* H لونیا *Lunya.*

Q.

Quicken-Tree, A غبیرا *Ghobira.* P سنجد *Sinjid.*

Quick-Lime, A نورہ *Nooreh.* P آہک *Ahek abnedeedeh?* آب ندیدہ H کلی چونا *Kelly chuna.*

Quickſilver, *vide Mercury.*

Quince, A سفرجل *Seferjil.* P ابی *Abi.* H بہی *Behy.*

R.

Raiſins, A مویز *Mewiz.* P انگور خشک *Angoor kuſhk.*

Realgar, A رہج الفار *Rehj-ul far.* P مرگموش *Mergmuſh.* H مشنبل کہار *Sembel khar.*

Reſin, A راتنج *Ratinj.*

Rhubarb, A ریوندچینی *Revend chiny.*

Rice, A ارز *Aruz.* P برنج *Berinj.* H چاول *Chawl.*

Rob, A رب *Rubb.*

Rocket, H جرجیر *Jirjyr.*

Rock Oil, *vide Petroleum.*

Roſe, *red*, A ورد *Werd.* P گل گلاب *Gul Gulab.*

—— *damaſk*, A ورد دمشقی *Werd Demeſhki.* P گل گلاب دمشقی *Gul Gulab Demeſhki.*

—— Dog, *vide Dog Roſe.*

Rue, A سداب *Sedab.* H ساتری *Satery.*

—— Goats,

—— Goats, A سداب كوهي *Sedab kouhi.* P سپندان *Sipendan.* H اسپند *Iſpend.*

Ruſh, *ſweet,* A تين مكه *Tyn Mekeh.* A اذخر *Izkher.*

Ruſt of Iron, *vide Iron Ruſt.*

S.

Saffron, A زعفران *Zaferan.* H كيسر *Keyſir.*

—— *baſtard,* A قرطم *Kurtum.* P خسك *Kheſek.* H كسنبه *Keſſembeh.*

Sagapenum, A سكبينج *Sikbinej.*

Sage, A سالبيه *Salibia.*

Sago, H سابودانه *Sabudanah.*

St. John's Wort, A هوفاريقون *Hufarikun.*

Salep, A ثعلب مصري *Saleb Myſyri.*

Salt, alkaline fixt, A ملح القلي *Milh-ul keli.* P نمك اشخار *Nemek Iſkhar.* H سجي كهار *Sehjy khar.*

Sal ammoniac, A ارمينا *Ermyna.* P نوشادر *Nuſhader.*

Sal-gem, A ملح طبرزد *Milh teberzed.* P نمك سنگ *Nemek ſeng.* H سيندا لون *Sendah loon.*

Saltpetre, *vide Nitre.*

Sarcocolla, A عنزروت *Anzerut.* P كنجده *Kunjedeh.* H اگردهك *Agerdehk.*

Sarſaparilla, P عشبه مغربي *Uſhbah Meghreby.*

Satyrion, A خصي الثعلب *Kheſy-ul ſaleb.*

Saunders, P بقم *Bekem.*

Saxifrage, A كاسر الحجر *Kaſir-ul hegir.* P ماش هندي *Maſh Hindy.* H كلهتي *Kulthy.*

Scammony, A سقمونيا *Sekmuniya,* & محموده *Mahmudeh.*

Sea Onion, *vide Squill.*

Sea-Salt, A ملح البحر *Milh-ul behr.* P نمك شور *Nemek ſhur.* H كهاري لون *Kahry loon.*

Sealed Earth, *vide Earth Sealed.*

Sebeſtins, A سپستان *Sepiſtan.* P سگپستان *Segpiſtan.*

Selenites, A حجر القمر *Hejer-ul kemer.* P سنگ ماه *Senk mah.* H چندركانت *Chenderkant.*

Sena, A سنا *Sena.*

Service, *vide Quicken-Tree.*

Shepherd's Purſe, A عصي الراعي *Aſy-ul Ra-y.* P كشنه *Kiſneh.*

Silk, A ابريسم *Abriſem.* P ابريشم *Abriſhim.*

Silkworm,

Silkworm, A دودالحرير *Dud-ul 'herir.* P كرم ابريشم *Kirm Abriſhim.*

Silver, A فضة *Fezzeh.* P نقره *Nokreh.* H روپا *Roopa.*

Skink, A سقنقور *Sekenkur.*

Snail, A حازون *Helzoon.*

Sneezewort, A عودالعطاس *Ud-ul utas.* P كندس *Kundus.* H نيچهكني *Nekchikeny.*

Soap, A صابون *Sabun.*

Soapwort, P كتستو *Keteſtu.* اشنان *Uſhnan*

Soot, P دوده *Dudeh.*

Sorrell, A حماض *Hemaz.* P ترشك *Terſhek.* H چوكا *Chuka.*

Southernwood, A قيصوم *Kyſum,*

Sowbread, A عرطنيشا *Arteniſha.* P چوبك اشنان *Chobek Uſhnan.*

Speedwell, A الاطينى *Elatina.*

Spikenard, A سنبل الطيب *Senbel-ul Tieb.* H چهر *Cheher.*

Spleenwort, *vide Ceterach.*

Sponge, A اسفنج *Iſfunj.* P ابرمرده *Abrmurdeh.* H موابادل *Muwabadel.*

Spurge, A تيوعة *Teiyu-at.* P شبرم *Shebrem.*

Spurge Olive, P مازريون *Mazeriyun.*

Squill, A اسقيل *Iſkil.* P پيازموش *Piyazmuſh.* H كاندا *Kanda.*

Starch, A لباب القمح *Lebabul kemh.* P نشاسته *Neſhaſteh.*

Steel, A يلب *Yeleb.* P فولاد *Fulad.*

Stœchas, A اسطوخودوس *Iſtukhudous.* P شاهفرم رومى *Shahferem Rumi.*

Stone, A حجر *Hejer.* P سنك *Seng.* H پتهر *Putther.*

Stones, *precious*, A جوهر *Jowher.* P گوهر *Gowher.*

Storax, A ميعابس *Meiah Yabis,* & اصطرك *Iſturek.*

—— *liquid*, ميعه سايله *Meiah Sayileh,* & عسل لبنى *Aſel lebeni.*

Succory, A هندبا *Hindba.* P كاسنى *Kaſny.*

Sugar, A سكر *Sukker.* P شكر *Sheker.*

Sulphur, A كبريت *Kibrit.* P كوكرد *Gowgird.* H كندهك *Gendehk.*

—— *Spirit or Oil*, A ماء الكبريت *Ma-ul Kibrit.* P عرق كوكرد *Arek Gowgird.*

Sulphurwort, A بخورالاكراد *Bukhur-ul akrad.*

Sumach A سماق *Summack.*

Swallow-wort, A قاهرالزهر *Kahir-ul zeher.*

Sweet Rûſh, *vide Camel's Hay.*

Syrup, A شراب *Sherab.* P شيره *Shireh.*

Tablit,

T.

Tablets, *vide Troches.*

Talc, A طلق *Telek.* H ابهرک *Abherek.*

Tamarind, A تمرهندي *Temerhindy.* P خرماي هندي *Khurma hindy.* H انبلي *Embely.*

Tamariſk, A طرفا *Terfa.* P گز *Gez.* H جهاو *Jehow.*

Tame Poiſon, *vide Swallow-wort.*

Tar, A قطران *Keteran.*

Tartar, A طرطير *Tertyr.* P دردي شراب *Durdi Sherab.*

Tea, P چاي *Chaey.*

Thiſtle, A شوکه *Shawkeh.* P اشترخار *Uſhturkhar.* H اونٹ کٹارا *Ountketara.*

—— bleſſed, *vide Bleſſed Thiſtle.*

Thorn, *white,* A شوکه البيضا *Shawket-ul beyza.*

Thyme, A حاشا *Haſha.*

—— mother of, *vide Mother of Thyme.*

Tin, A رصاص *Reſas.* P ارزیز *Erziz.* H رانگ *Rang.*

Tincal, A بوره *Bureh.* P تنکار *Tincar.* H سهاگه *Sohagah.*

Tincture of Lac, *vide Lac Tincture.*

Tobacco, P تنباکو *Tembaku.* H بجر بهنگ *Bejer Behng.*

Tragacanth Gum, *vide Gum.*

Treacle, Andromachus, A تریاق افعي *Tiryak efai.*

Treacle Muſtard, A بذر الخمخم *Bezer Khymkhym.* P تودري *Tuderi.*

Troches, A قرص *Kurs.*

Turmeric, A عروق الصفر *Uruk-ul ſefer.* P زردچوبه *Zerd chobeh.* H هلدي *Heldy.*

Turnip, A شلجم *Sheljem.* P شلغم *Shelghem.*

Turpentine, A صمغ البطم *Semegh-ul butum.*

Turbith Root, A تربد *Tarbid.* H نسوت *Niſowt.*

Tutty, A توتيا *Tutya.*

V.

Valerian, A فو *Fu.* H جال لکري *Jallekry.*

Verdigreaſe, A زنجار *Zinjar.* P زنگار *Zengar.* H زنگال *Zengal.*

Vermilion, *vide Cinnabar.*

Vervain, A رعي الحمام *Ra-yul Hemam.*

Vine, A کرم *Kerm.* P درخت انگور *Direkht Engur.* H ڈاک *Dak.*

—— *wild,* A فاشر *Faſher.*

Vinegar, A خل *Khel.* P سرکه *Sirkeh.*

Violet, A بنفسج *Benefſij.* P بنفشه *Benefſheh.*

Vitriol,

Vitriol, *green*, A قلنقد *Kelenked.* P زاج سبز *Zaj ſebz.*

——*blue*, P نیلہ توتیا *Nilah tutya.*

——*white*, A قلقدیس *Kelkedis.* P زاج سفید *Zaj ſifid.*

W.

Walnut, A جوز *Jowz.* P گردکان *Girdegan.* H اخروٹ *Akhrut.*

Water, A ماء *Ma.* P آب *Ab.* H پانی *Pany.*

Wax, A شمع *Shema.* P موم *Moam.*

Wheat, A حنطہ *Henteh.* P گندم *Gundum.* H گیہون *Gehun.*

Whey, A ماء الجبن *Ma-ul jubun.* P آب پنیر *Abpeneer.*

Wine, A خمر *Khemer.* P شراب *Sherab.*

Winter Cherry, *vide Cherry.*

Wolfsbane, A خانق النمر *Khanyku'n'nmr.*

Wood, A عود *Ud.* P چوب *Chob.* H لکڑی *Lakry.*

Worm Earth, *vide Earth Worm.*

Worm, A دیدان *Didan.* P کرم شکم *Kirm ſhikem.*

Wormſeed, A شیح *Shih.* P درمنہ *Dirmeneh.* H کالی زیری *Kaly zeery.*

Wormwood, A افسنتین رومی *Afsentin Rumy.*

Z.

Zarnich, P زرنیخ *Zernikh.* H ہرتال *Hertal.*

Zedoary, A جدوار *Jedwar.* P ماہپروین *Mahperwyn.* H نربسی *Nerbiſſy.*

THE END.

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